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STUDIES IN THE SYNTAX OF THE GATHAS OF ZARATHUSHTRA TOGETHER WITH TEXT, TRANSLATION, AND NOTES

MARIA WILKINS SMITH

A THESIS
IN INDO-EUROPEAN PHILOLOGY
PRESENTED TO THE FACULTY OF THE GRADUATE SCHOOL IN
PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR
THE DEGREE OF DOCTOR OF PHILOSOPHY

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I desire to record my deep sense of gratitude to Dr. Roland G. Kent, Professor of Comparative Philology at the University of Pennsylvania, to whose inspiring scholarship and teaching I owe my interest in linguistics. It was at his suggestion and under his guidance that these *Studies* were begun, and only his constant help and encouragement have made possible their completion. To him I express my heartfelt appreciation of all the interest, time, and labor which he has most generously contributed to the preparation of this dissertation.

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M. W. S.

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There are listed here both those books and articles to which frequent reference has been made in these *Studies*, and those which, while no specific reference has been made to them, have been valuable in furnishing general information and background. In addition to the titles here given, the following periodicals have been in constant use : BB, BSL, Gl., JAOS, KZ, MSL, Zar., ZDMG. The titles of a few volumes, referred to but rarely, are given only in the footnotes.

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Quotations from the Bible are taken from the Douay Version ; the corresponding translations in the King James Version are added in the footnotes.

[Prof. Jackson's Zoroastrian Studies, New York, 1928, was received too late to be used.]

KEY TO ABBREVIATIONS

Reference by an author's name, without further citation, indicates either his translation of the Gāthās and the passage in question, or the only work of his which is mentioned in the Bibliography. Titles which are abridged in the following Key will be found in full in the Bibliography.

abl. = ablative.
acc. = accusative.
adj. = adjective.
ad loc(c). = to the passage(s) in question.
AF = Bthl.'s Arische Forschungen.
Ah. = Ahura.
AiW = Bthl.'s Altiranisches Wörterbuch.
Anm. = Anmerkung. If without further notation, it refers to that in BGA on the passage in question.
ār. = *ārmaiti-*.
aš. = *aša-*.
assoc. = instrumental of association.
Av. = Avesta or Avestan.
AW = Andreas and Wackernagel, or Andreas alone.
BB = Bezzenberger's Beiträge zur Kunde der indogermanischen Sprachen.
BGA = Bthl.'s Die Gāthā's, etc. If without further notation, it refers to that part of Bthl.'s translation corresponding to the passage under discussion.
BGMT = Bthl.'s metrical text, Die Gāθā's, etc.
BSL = Bulletin de la Société de Linguistique de Paris.
Bthl. = Bartholomae.
cf. = confer, compare.
c.n. = common noun.
3 Conf. = Meillet's Trois Conférences.
Darm. = Darmesteter's translation of the Gāthās.
dat. = dative.
e.g. = exempli gratia, for instance, for example.
Eng. = English.
EPP = Jn.'s Early Persian Poetry.
ERPP = Mn.'s Early Religious Poetry, etc.
et al. = and others.
EZ = Mn.'s Early Zoroastrianism.
f. = feminine.
fin. = fine, at or near the end.
Gdn. = Geldner.

Gdr. = Brugmann's Grundriss, etc.
gen. = genitive.
GIP = Geiger and Kuhn's Grundriss der iran. Phil.
Gk. = Greek.
Gl. = Glotta.
Gr. = Grammar.
Gs. = Gāthās.
ibid. = ibidem, in the same book, or article, or passage as that just cited.
i.e. = id est, that is.
init. = initio, at or near the beginning.
JAOS = Journal of the American Oriental Society.
Jn. = A. V. W. Jackson.
KJV = King James Version of the Bible.
KZ = Kuhn's Zeitschrift für vergleichende Sprachforschung.
Lat. = Latin.
LAv. = Later Avesta(n).
Lb. = Bertholet's Lesebuch.
l.c. = loco citato, in the place quoted.
LM = Lane, Lat. Gr.
m. = masculine.
med. = medio, at or near the middle.
mg. = meaning.
m.g. = metri gratia, on metrical grounds.
Mn. = Moulton.
MSL = Mémoires de la Société de Linguistique.
MS(S) = manuscript(s).
MW = Monier-Williams' Skt.-Eng. Dict.
mz. = *mazdâh-*.
n. = note, in the same stanza unless otherwise indicated.
NA = Gdn.'s Neue Ausgabe.
neu. = neuter.
nom. = nominative.
OCA = Meillet's Observations, etc.
oP = Old Persian.
op. cit. = opere citato, in the work quoted.
pAr. = primitive Aryan.
pIE. = primitive Indo-European.
pIr. = primitive Iranian.
pl. = plural.
p.n. = proper name.
Py. = Pavry's Zor. Doctrine, etc.
q.v. = quod vide, which see.
Rt. = Reichelt's Elementarbuch.
RV = Rig-Veda.
RZ = Taraporewala's Relig. of Z.
sg. = singular.
SKPAW = Sitzungsberichte, etc., cf. Bibliography, s.v. Gdn.
Skt. = Sanskrit.
spec. = instrumental of specification.

Stud. = Gdn.'s Studien, etc.
s.v(v). = under the word(s).
tech. = used in the technical sense.
viz. = videlicet, namely.
vm. = *vohu- manah-*.
voc. = vocative.
WSG = Whitney's Skt. Gr.
xš. = *xšaθra-*.
Z = Zarathushtra.
Zar. = Zartoshti.
ZDMG = Zeitschrift der deutschen Morgenländischen Gesell.
ZPAI = Jn.'s Zoroaster, etc.
ZRC = Bharuchā's Sketch, etc.
zSP = Caland's Pronomina, etc.
ZT = Dhalla's Zor. Theol.
ZZA = Sanjana's Zarathushtra, etc.

* indicates hypothetical or reconstructed form.

§, without further reference, indicates a paragraph of these *Studies*.

( ) indicates :
(1) in text, word or words not found in MSS, but inserted m.g. in BGMT.
(2) in translation, insertion of word or words not represented in text, but necessary for grammatical correctness in English or for clearness of thought.
(3) elsewhere, ordinary parenthetical thought.

[ ] indicates :
(1) in text, word or words hypermetrical according to BGMT.
(2) in translation, word or words represented in text, but omitted in the interests of English grammatical correctness or clearness of thought.

A raised numeral indicates a footnote to the page, stanza, or paragraph number to which it is attached, or to the corresponding word in the text or the translation to which it is attached.

Italics in the text indicate those departures from the AiW text which affect the translation and are explained in the notes. Such departures are either a verbal substitution m.g., or an original emendation, or a variant MS reading preferred by the present writer.

Hyphens are used in the translation to indicate the use of several English words to represent one word in the text. They are not used, however, where there can be no ambiguity of meaning or where the English phrasing is rendered awkward by their use.

I. INTRODUCTION

A. Origin and Scope of These Studies

§ 1. 'Jede Übersetzung der alten Lieder des Avesta, welche den Namen Gāthā führen, ist bei dem Stand unserer Kenntnisse ein Versuch. Aber nur widerholte Versuche können uns fördern [1].' I venture to apply to my own work this quotation from one of the earliest and greatest of Avestan scholars, Roth. Although our knowledge of Avestan has advanced considerably since these words were written, they are as true now as they were in 1876. It seems, indeed, both rash and presumptuous for a very tyro in Avestan studies to attempt a novel or original translation of the Gāthās into English, but that which is now appended to my discussion of certain syntactic problems is only the result of a natural growth from very modest beginnings. Meillet, commenting on Yasna 29.3 [2], makes the following statement: 'Les paroles prononcées sont attribuées à Aša, qui serait désigné à l'instrumental. Mais bien que pareille hypothèse ait été faite pour plus d'un passage, il n'est pas admissible que, dans un texte de la forme archaïque des Gāthā, le sujet soit exprimé à l'instrumental.' With this opinion of Meillet as a starting-point, the present investigation was begun. A study of the uses of the instrumental led to the problem of the plural as found in words agreeing with a word indicating Ahura, to the question of the form and position of the vocative, to a definition of certain technical terms, and to many and various points of interpretation. To discuss these matters and to support my conclusions, it was necessary to quote a very great number of passages, with a correspondingly great number of cross-references, and it soon became evident that a complete translation, with commentary, was the only practical means of presenting all this material clearly and systematically. The transliterated text was added as a convenience to both reader and writer. My main conclusions are as follows:

1. The opening words of his preface to Über Yasna 31.
2. 3 Conf. 45 f.

1) that, in the Gāthās, *mazdāh-* has not yet become part of the divine name; that *mazdāh-, aša-, vohu- manah-, xšaθra-, ārmaiti-*, are either aspects of Ahura, or attributes of man, and nothing more; that the instrumental case of these words is always a real instrumental, most frequently denoting means;

2) that inflected words agreeing with the word indicating Ahura are in the plural when, and only when, Ahura either acts or is approached under two or more of the five aspects, of which *mazdāh-* is one;

3) that in the Gāthās the vocative regularly stands at the end of the pāda.

B. Details of Method

§ 2. A word must be said as to certain mechanical and methodical details. The basis for my transliterated text is the text of the AiW; and the references thereto, as given in BGA, will be found immediately after the stanza number at the beginning of the notes on each stanza. The text has been compared with that of the NA, but the divergences, most of which are merely orthographic, have been noted only in so far as they affect the meaning. In referring to individual manuscripts of the Gāthās I have used the notation of the NA [3], and would here call attention to Geldner's statement as to the age and superiority of four, viz., J2, K1, K5, L4.

§ 3. Believing, despite manuscript evidence to the contrary, that the Gāthās are metrical [4] and that non-metrical pādas are the result of textual corruptions, I have altered the text in several places according to BGMT, indicating such alterations by parentheses or by brackets [5]. In a few instances, recorded and explained in the notes, I have departed from the version of BGMT, and such departures are indicated in the text by italics. Thus, all letters, syllables, or words not found in the AiW and NA are designated by a symbol in the text and are fully commented on in the notes [6].

3. Given in the Preface to Vol. I.

4. Cf. ERPP 17-27 for the importance of meter as a witness to the antiquity of the Gs.

5. Cf. Key to Abbreviations, fin.

6. I have taken no account of the metrical alterations suggested by Bthl. in AF 2. 1-31. Most of them affect only the pronunciation or the placing of the caesura, and Bthl. abandoned many of them in the AiW.

§ 4. The system of transliteration used for Avestan is that of the AiW, for Sanskrit that now in general use by Occidental scholars. All Avestan and Sanskrit words, unless quoted from actual text, are given in the stem-form. To avoid confusion and secure uniformity, I have followed these principles, even when quoting from the works of scholars using a different system of transliteration or of spelling.

§ 5. Finally, all the important translations of the Gāthās have been constantly consulted and compared. In the main I have followed BGA. Where my translation differs from it materially, either in interpretation or in syntax, it is so indicated in the notes, and, if my rendering is not original, the authority for it is given. It should be understood that, in my translation, I take Zarathushtra to be the speaker, unless another speaker is specified in parentheses or is actually named in the text.

C. Orientation

§ 6. These *Studies* are based on the Gāthic texts exclusively, irrespective of the Yasna Haptaŋhāiti, the Later Avesta, the Pahlavi translation, or the traditional exegesis. They are an attempt to explain certain forms and constructions as they might have been understood by one of Zarathushtra's own disciples, for whom the elaborations of the Later Avesta and of Pahlavi and Parsi tradition were non-existent. Without well-authenticated continuity of tradition it is impossible to tell, on the one hand, how much of the Later Avestan doctrine is but a fuller definition of ideas already implicit in Zarathushtra's teaching, and, on the other, how much is merely accretion, due to centuries of oral repetition, copying, commentary, and deliberate interpolation[7]. Neither is the word-for-word Pahlavi translation to be trusted as a guide to the interpretation of the Gāthās, for two thousand years had elapsed between Zarathushtra's latest possible date[8] and the date of the earliest extant Pahlavi manuscript[9]. Geldner[10] supports Hübschmann's verdict regarding the relative value of the Pahlavi translations of the various parts of the Avesta, a verdict which runs as follows: 'Die Ausbeute wird freilich eine verschiedene sein: reich für

7. Cf. R.G. Kent, JAOS 39. 331-2; ERPP 25-7.
8. Cf. Jn. GIP 2, 622, giving 660-583 B. C.; and ZZA 52, which has the support of Bthl. and C. D. Buck, for the 10th century B. C.
9. I. e., 1323 A. D., GIP 2.84.
10. GIP 2.51 med.

den Vendidad, befriedigend für den jüngeren Yasna, aber dürftig für die Gāthās'.

§ 7. Therefore, in attacking the problems of the instrumental, the plural, and the vocative, I have almost wholly disregarded both the doctrine and the syntax of the Later Avesta, and also the Pahlavi version, and have drawn my conclusions from the evidence furnished, independently, by the Gāthās themselves. This is especially true of my *Study* of the instrumental as found in the so-called names of the Amshaspands, cf. § 13, and here I have the support of Moulton [11], who says: 'The most characteristic feature of Zarathushtra's own theology is the doctrine of the Amshaspands [12]. It has been already shown that we are specially bound here to distinguish the Gāthic teaching from that of the Later Avesta, and carefully avoid crediting Zarathushtra with anything for which we cannot give chapter and verse from his own poems'.

11. EZ 293.

12. Mn.'s use here of the LAv. term is inconsistent with the principle laid down. The expression *amǝšå spǝntå* does not occur in the Gs.

II. STUDY OF THE INSTRUMENTAL IN CERTAIN GATHIC WORDS

A. Statement of Problem

1. Significance of Problem-words.

§ 8. The exact significance and syntax of certain words frequently recurring in the Gāthās have long been topics for discussion among Avestan scholars. They are those words which, in the Later Avesta, are used as names of Amshaspands. The particular group of terms now to be dealt with does not, however, include all those later so used [1], but only *mazdāh-*, *aša-*, *vohu-* [2] *manah-*, *xšaθra-*, *ārmaiti-* [2]. Regarding their significance, the question is whether or not these problem-words are used in the Gāthās with the same, or very nearly the same, meanings as in the Later Avesta. In the latter they have a double function, since they may be either the names of abstract qualities [3] or the names of Amshaspands [4]. What, then, are their meanings in the Gāthās?

§ 9. The many scholars who have expressed definite views on this question may be divided into two groups. Among those in the first group is Bartholomae [5], who thought that they are now names of divinities, now deifications of abstract ideas. Later he said also that they lack personality, are formless, colorless [6]. Jackson's [7] opinion is much the same as that expressed in BGA. He calls the concepts for

1. For inclusion of *mazdāh-* here, cf. § 46; for exclusion of *haurvatāt-* and *amərətāt-*, cf. ibid., and § 66.

2. For these two words I use the weak stem-forms, as being the more familiar, rather than the strong forms given in AiW; and similarly for all *ĭ*-stems and *ŭ*-stems, except when quoting AiW.

3. Cf. AiW, s. vv.

4. For names, functions, worship of LAv. Amshaspands, cf. Jn. GIP 2. 633-40; ZT 87-95.

5. BGA Vorwort vii.

6. Z's Leben und Lehre, 13 f.

7. GIP 2.634 init. and 636[3], where references are given to others of like opinion.

which these words stand personifications of abstract ideas and adds that, while the personification in the Gāthās is slight, it is, nevertheless, recognizable. A similar view is held by the Parsi scholar, Dhalla [8], who says: 'Their names connote the ordinary meaning of the terms involved or else are used as abstractions of highly ethical conceptions, personified into concrete beings'.

§ 10. Among those holding views exactly contrary to the views just mentioned is Moulton [9]: 'The whole use of the names in the Gāthās shows us that we have to do with concepts which are within the concept of God, not separate from it. The combination therefore has to be taken together if we would realize what attributes were assigned to the Deity in the religion'. The Parsi priest and scholar, Ervad S. D. Bharuchā [10], says that the Amshaspands are designations or appellations of Ahura, symbolical of the most original and striking of his characteristics, and that either ignorance or oversight later gave rise to the theory that these abstract philosophical ideas formed a council of heavenly beings. Finally, Hübschmann [11] says of these concepts that they are both the attributes of Ahura, who creates them and gives them to men, and the goal towards which men strive, the possession of the pious; that the esteem in which these qualities were held led to their ultimate personification, but that in the Gāthās, even where they seem to be personified, they are essentially allegorical [12].

2. Syntax of Problem-words.

§ 11. About the syntax of the problem-words there has been less disagreement than about their significance. In the Later Avesta it presents a curious phenomenon, for there the instrumental of these words (and of some others) is frequently used as the case of the subject, of the object, and of direct address [13]. The question is whether or not this construction is present in the Gāthās [14].

8. ZT 26.
9. EZ 293.
10. ZRC 12-3.
11. Zor. Lied. 4.
12. For similar views, cf. Haug, Essays 302 fin., 305-6; RZ 82.
13. Rt. § 427, where the construction is ascribed to the Gs. also.
14. Cf. § 427[1].

§ 12. One of the first scholars to express an opinion on this subject was Spiegel [15], who restricted the usage to the later texts. Most of the early translators, too, took the instrumentals in their literal sense. For example, the opening lines of 30.7 were translated by Kossowicz [16], 'Ad-illumque Potestas venit [17] Mente-cum-Bona Integritateque'; by de Harlez [18], 'Vers celui-ci vint Ārmaitis la sagesse avec la puissance, le bon esprit et Asha'; by Bartholomae [19], 'Und auf seine Seite trat mit Khšathra, Vohumanah und Aša die ewige Ārmati'; by Geldner [20], 'Und dem da ging Ārmaiti mit Khshathra und Vohumanō und Asha zur Hand'. In 1890 Caland [21] suggested that *vohū manaŋhā* (in addition to *ašā* already so recognized) should be taken as a possible vocative [22], and in the next year both Caland and Geldner [23] advocated taking *xšaθrā*, *ašā*, *vohū manaŋhā* as possible nominative uses, arguing from the nominative use of the instrumental in the Later Avesta. Both suggestions were widely adopted, and the interpretation as nominative was extended to other instrumentals also. There resulted a translation of the Gāthās very different from that hitherto accepted. The number of vocatives was considerably increased, and the sense of many stanzas materially altered. The rendering of 30.7 proposed by Caland illustrates the new method: 'Zu ihm trat Khšathra, Vohumanah und Aša'. BGA shows a great many vocatives throughout. For example, in the eleven stanzas of Yasna 28 there are eighteen vocatives, of which five are instrumental in form. Not all recent translators have agreed with Caland and Geldner, however. Andreas [24] translates the lines of 30.7 thus: 'Und zu ihm kam mit der Herrschaft,

15. Vergleich. Gr. 427-9.
16. In 1867, cf. Bibliography.
17. Here a note explains *xšaθrā* as neu. pl. with sg. verb, as in Gk.
18. In 1881, cf. Bibliography.
19. In 1886, AF 2.124.
20. In 1887, BB 12.93.
21. KZ 30.540-7. His theory regarding the dual was refuted by Gdn., KZ 31.319-23, therefore is not mentioned above.
22. Cf. § 56 as to these forms used as vocatives. I have not been able to discover who was the first to take *ašā* as voc.
23. Caland in KZ 31.258-61; Gdn. ibid. 319-23. Caland claims the support of tradition in most places where he takes instr. as nom. Such support can hardly be taken as evidence of the Gāthic usage, since the tradition would be colored by the LAv. usage, cf. preceding §. For instr. as nom. and as voc., cf. also Bthl. Studien zur indogermanischen Sprachgeschichte; Halle, 1879; 2.124².
24. AW 1909.48.

dem guten Sinn und dem Recht die immer helfende Frömmigkeit', and there is the recent, explicit, and very valuable opinion of Meillet [25] to the contrary.

3. Summary.

§ 13. We have now seen that there is in the Gāthās a group of words comprising *maẓdāh-*, *aša-*, *vohu- manah-*, *xšaθra-*, *ārmaiti-*, about whose significance and syntax many different opinions are recorded, the main point of disagreement being as to whether or not the functional and syntactic use which they undoubtedly possess in the Later Avesta may properly be ascribed to them in the Gāthās. It is the purpose of this *Study* to throw new light on their functional use by a more detailed investigation than has hitherto been made, and to suggest a new explanation of their syntactic use, the combined result being stated in what I have called the Aspect Theory. It will, however, first be necessary to mention and classify the uses of the instrumental in general.

B. Proposed Solution of Problem

1. Categories of the Instrumental.

§ 14. The better to understand the use of the instrumental in the problem-words, it has seemed advisable to analyze, or parse, all its occurrences in the Gāthās. For this purpose Delbrück's [26] classification has been used, but with certain modifications in the interests of brevity and compactness. All Gāthic uses of the instrumental have been collected under four main headings, viz., association, means, cause, specification. In the category of association are included the instrumentals of accompaniment in its narrow sense, of attendant circumstance, of accordance, of manner, also all those depending on adjectives or verbs which, in form or meaning, imply the idea of accompaniment. In the category of means are included the instrumentals of means in the ordinary sense, of instrument, of agent, of way by which. Where the idea of means and the idea of association seem to overlap or to be mutually inclusive, I have labeled the construction association, as being the more comprehensive term. The categories of cause and specification have their usual meanings and are self-

25. Cf. § 1[2].
26. Gdr. 3.176 f., 184, 231-74.

explanatory. Every word occurring in the instrumental has been parsed in the notes, except such adjectives as require no comment because of their obvious agreement with a parsed substantive.

2. The Aspect Theory.

§ 15. For the sake of clearness the Aspect Theory, as a possible solution of the problem summarized in § 13, will first be defined and explained, then illustrated by references to the Gāthic text. Briefly stated, the theory is this. In the Gāthās, *mazdāh-* [27], *aša-*, *vohu-manah-*, *xšaθra-*, *ārmaiti-* are common nouns, naming the abstract qualities 'wisdom', 'justice', 'good purpose', 'dominion' or 'power', 'piety', respectively, which are qualities or attributes possessed alike by Ahura and by men, the former originating them, the latter receiving them, directly or indirectly, from him. As attributes of Ahura they are sides, or facets, of his personality, and are best described by the term 'aspect' [28]. As attributes of men they are best described by the term 'virtue', in the sense defined [29] as 'active quality or power; capacity or power adequate to the production of a given effect'. So much for the significance of these words which will hereafter be called generically aspect-terms.

§ 16. Now it is under his various aspects, i.e., through or by means of his attributes or qualities, that Ahura deals with the material and spiritual worlds; it is through his virtues, by the acquisition and cultivation of certain qualities or powers, that man advances in temporal prosperity and in spiritual perfection, and ultimately earns admittance to Paradise; hence it follows that the majority, at least, of the frequently occurring instrumental forms of the aspect-terms may be interpreted as ordinary expressions of means, and the rest as other instrumental uses.

§ 17. No claim to originality is made for the first part of this theory. It is essentially the same as that proposed by Hübschmann [30].

27. The use of *mazdāh-* as an adj. is taken up in §§ 21, 23 and does not affect its use as a noun.

28. I had already used this term throughout my dissertation when I found that it had previously been applied to *angra- mainyu-*, and to *aša-*, *vohu- manah-*, etc., in RZ 54, 78, 82.

29. Selected from the definitions given in Webster's New International Dictionary, 1914, s.v.

30. § 10[11].

Its implications have here been carried out to the specific conclusion stated as the second part of the theory, which is, so far as I know, original. My reasons for restricting the number of aspect-terms to five will appear from the *Study* of Number [31], and I would here merely call attention to 33.11 and to 43.6, where all five names, and no others, are listed. It may be objected that in defining the aspect-terms as names of divine or human attributes only, in denying them any personality whatever, I have overlooked such passages as, e.g., 51.2, where *ārmaiti-* is addressed in the vocative, or 44.14, where the 'two-hands of *aša-*' are mentioned. Such occasional personifications and anthropomorphisms need not be taken literally, and do not, of necessity, indicate the presence of a definite or permanent personality. Many similar passages may be quoted from the Bible, where they are recognized as figures of speech and nothing more. Compare, for example, 'O death where is thy victory ?' [32]; 'Mercy and truth have met each other: justice and peace have kissed' [33]; 'Behold the Lord God shall come with strength: and his arm shall rule' [34]; 'The eyes of the Lord in every place behold the good and the evil' [35]. It will be noted in the tabulations below that the names of all the aspects, except *mazdāh-*, can be used as synonyms of Paradise, presumably because in Paradise the soul will experience as full a realization of the divine perfections as it is capable of enjoying. Compare the similar Christian doctrine of the beatific vision [36]. It is hard to see why *mazdāh-*, also, should not have connoted Paradise, but, as will be pointed out [37], there are other respects in which it differs from the rest of Ahura's attributes.

§ **18.** Before proceeding to a study of the separate aspect-terms, it will be necessary to examine the various meanings of the word *ahura-* in the Gāthās. I find it used in two ways which I designate as non-technical and technical, respectively. In the non-technical sense it is

31. § 46.

32. I Cor. 15.55; KJV 'O death, where is thy sting ? O grave, where is thy victory ?'

33. Ps. 84.11; KJV 85.10 'Mercy and truth are met together; righteousness and peace have kissed each other'.

34. Is. 40.10; KJV 'Behold the Lord God will come with strong hand, and his arm shall rule for him'.

35. Prov. 15.3; KJV 'The eyes of the Lord are in every place, beholding the evil and the good'.

36. Catholic Encyclopedia 7.171 f., s. v. *heaven*.

37. § 21.

either the proper name of the supreme being 'Ahura', or the common noun 'lord'. In the technical sense I take it to mean 'aspect-of-Ahura'. Bartholomae recognizes *ahura-* as a generic term for *aša-*, *vohu- manah-*, etc.[38] Compare the English use in such Biblical expressions as 'the God of peace'[39], 'the God of patience and of comfort'[40]. Once we accept the Aspect Theory, there is strong evidence in 28.8 for this technical meaning of *ahura-*. The deity could not be described as 'of like will' with one of his own attributes, but the attributes might be so compared, one with another. I append a summary of the various uses of this word.

§ 19. I. In the non-technical sense *ahura-* is used as

a) a proper name of the supreme being, written in the translation with a capital, and receiving no comment in the notes. There are 125 occurrences : nom. 32 ; acc. 4 ; voc. 80 ; dat. 3 ; instr. 1 ; gen. 5.

b) a common noun 'lord', denoting one in authority, indicated in the notes by c. n. It is thus used of Ahura in 31.8 ; of man in 29.2, 31.10, 53.9. AiW takes it as a common noun indicating Ahura in 46.9, which I have included in a), but the sense of the translation is not affected by this divergence.

§ 20. II. In the technical sense *ahura-* means 'aspect-of-Ahura', a term used for the supreme being in a specific expression of his personality. This use occurs at

28.8 denoting Ahura's *vohu- manah-*.
29.4 denoting Ahura's *mazdāh-*.
29.7 denoting Ahura's *mazdāh-*.
30.9 as a generic term.
31.4 as a generic term.
31.7 to explain *spənta- mainyu-*[41].
51.2 denoting Ahura's *mazdāh-*.

3. Functions of Aspect-terms.

§ 21. The following classification of the aspect-terms is not made with the idea of drawing hard and fast lines between the respective functions, but indefiniteness in this respect does not affect the main contention, cf. § 42. The aspect-term *mazdāh-* 'wise, wisdom'[42] differs from the other four in being used both as adjective and as noun,

38. BGA, Anhang s. vv., but cf. § 95.
39. II Cor. 13.11 ; KJV 'the God of love and peace'.
40. Rom. 15.5 ; KJV 'the God of patience and consolation'.
41. Cf. §§ 77, 81.
42. Jn., GIP 2.632 fin.

the former being the original meaning [43]. With one exception, 53.3, where it names a virtue, I find it used either as an epithet of Ahura or as the name of one of his aspects, but BGA takes it as a proper name only, regularly translating the form *mazdā* as a vocative [44]. This interpretation, consistently followed, leads to such awkward combinations as that of 50.5, where *ašā* stands between *mazdā* and *ahurā* [45]. Furthermore, the monotonously repeated 'O Mazdāh' becomes little more than a meaningless refrain. When *mazdāh-* is used as an attributive adjective, it stands near or next to *ahura-*, sometimes before it, sometimes after it, the position making apparently no difference in the meaning. It can also stand alone in a substantivized sense, 'the wise-one'. That in the Gāthic period *mazdāh-* was not considered an integral part of Ahura's name [46] appears from the fact that *ahura-* can stand alone as a proper name [47]. As a noun, i.e., as the term for Ahura's 'wisdom', *mazdāh-* has many functions in common with the other aspects and, like them, influences the grammatical number of inflected words, cf. § 45. By virtue of the supremacy and comprehensiveness of wisdom in comparison with the other divine attributes, it evidently held first place in importance, hence its greater frequency of occurrence, cf. § 41. When we consider the additional number of occurrences as an adjective, it is easy to see that numerical superiority, as well as grandeur of concept, contributed to *mazdāh-'s* becoming an integral part of Ahura's name in the Later Avesta [48]. As was said above, *mazdāh-* occurs once as the name of a virtue. I cannot see how it can be taken otherwise at 53.3, since *sar-* is everywhere else used of union with human attributes. Undoubtedly *mazdāh-*, like the other aspect-terms, originally denoted a human, as well as a divine, quality, but, by its meaning, came to be considered the peculiar property of divinity. In the Gāthās it is seen to be approaching its ultimate destination as a name of the supreme being, but it still shows this one trace of its more humble origin. Since BGA always takes *mazdāh-* as a proper name, I have made, in my notes, no mention of divergences in translation of this word, but only of divergences in its use and construction.

43. AiW 1163, note s. v. For *mazdā* as instr. form, cf. § 55.
44. Cf. § 55.
45. Cf. EZ 383[6].
46. 3 Conf. 29; EZ 31 init., 345[6].
47. AiW, s. v.
48. AiW 286 fin. Cf. West, Journ. Royal Asiatic Soc. 1890.508.

§ 22. I. The aspect *maxdāh-* is the ' wisdom ' of Ahura

a) through which he
1) unites himself with, reveals himself to, man : 30.9, 31.8, 33.7, 34.2, 43.4, 43.5, 43.7, 43.9, 43.11, 43.13, 43.15, 45.4.
2) gives protection, instruction, strength, support : 28.6, 29.11, 31.3, 33.6, 33.12, 34.5, 34.9, 34.11, 44.1, 46.5, 47.3, 48.12, 49.2, 49.6, 49.7, 51.3, 51.18, 53.9.
3) receives praise, prayer, obedience, etc. : 28.1, 28.3, 28.5, 30.5, 31.4, 32.9, 33.2, 33.4, 33.8, 33.11, 33.14, 34.2, 34.6, 43.8, 46.1, 49.6, 49.8, 49.12, 50.4, 50.6, 50.7, 50.8, 50.9, 50.10, 50.11, 53.2.
4) gives rewards and punishments : 28.4, 30.8, 31.10, 31.13, 31.14, 31.19, 32.8, 32.13, 33.10, 34.1, 34.3, 34.4, 34.10, 34.13, 34.14, 43.6, 44.14, 44.18, 46.4, 46.8, 46.14, 48.2, 48.4, 48.8, 49.3, 50.3, 50.5, 51.1, 51.9.
5) originates or imparts human virtues : 31.7, 32.11, 43.7, 43.9, 43.11, 43.13, 43.15, 44.4, 44.16, 47.2.
6) directs Z's activities : 28.7, 29.8, 33.9, 43.16, 44.8, 46.2, 46.18, 51.2.
7) issues decrees or commands : 29.4, 29.5, 29.7, 32.6, 34.8, 34.12, 44.15, 48.9, 51.19.
8) performs miscellaneous acts : 29.10, 31.11, 32.7, 34.15, 46.19, 47.4.
b) which is associated with justice, good purpose, dominion, piety : 28.9, 30.10, 33.7, 33.11, 43.6, 44.9, 51.20.

§ 23. II. The adjective *maxdāh-* ' wise ' is applied to Ahura, and is used

a) attributively to describe him
1) as knowing : 28.10, 29.6, 45.3, 51.22.
2) as teaching : 28.11, 31.5, 31.17, 45.5, 51.16.
3) as directing Z. : 31.2, 50.1.
4) as creating : 48.6, 51.7.
5) as rewarding or punishing : 31.21, 32.1, 45.7, 46.10, 46.12, 46.13, 46.17, 47.1, 47.5, 47.6, 51.6, 51.17, 53.1, 53.4.
6) as uniting himself with, or revealing himself to, man : 32.2.
7) as imparting virtue : 31.21, 43.1, 51.21.
8) as receiving praise, prayer, obedience : 28.2, 45.6, 45.8, 45.10.
9) as performing or suffering miscellaneous acts : 31.9, 31.16, 31.22, 32.16, 33.5, 45.9, 45.11, 46.16, 51.15.
10) as being opposed by the wicked : 32.4.
b) substantively to name him : 30.11, 31.1, 31.6, 32.12, 34.7, 43.2, 43.3, 43.14, 44.2, 44.3, 44.7, 44.10, 44.11, 44.17, 44.20, 46.3, 46.7, 48.3, 48.10, 48.11, 49.1, 49.5, 49.10, 50.2, 51.4, 51.8, 51.10, 51.11.

§ 24. III. The virtue *maxdāh-* ' wisdom ' is associated with justice and good purpose : 53.3.

§ 25. The aspect-term *aša-* ' justice ' is thus translated in order to take into account the various ideas connoted by this important and interesting Zoroastrian word. By etymology it is, of course, identical

with Sanskrit *ṛtá* 'fixed order, divine law, truth, right'[49]. All these meanings are expressed in the Avestan word and seem to be best comprehended in 'justice', defined[50] as 'the principle of rectitude, conformity to divine law (obsolete), uprightness, truth'. In the Gāthās *aša-* is first the divine justice, that aspect of Ahura under which he orders the universe and governs both the material and the spiritual spheres of creation. Next to *mazdāh-*, it is the most sublime of the aspects and the one occurring most frequently; like *mazdāh-*, it is often singled out for special mention instead of being grouped with the other aspects, e.g., 29.8, 30.9, 31.4, 32.9.

§ 26. Secondly, *aša-* is human justice, that virtue in man which, derived from Ahura, cooperates with the divine ordering in all phases of human life. The man who so cooperates is the *ašavan-*, cf. Sanskrit *ṛtávan* 'keeping within the fixed order'[51], the 'just man' in the Biblical sense of the words. Compare 'The just man that walketh in his simplicity'[52]; 'The way of the just is right: the path of the just is right to walk in'[53]. Jackson[54] says: 'To live "in accordance with Righteousness" (*Ašāṯ hačā*) is the means of spiritual grace which is inculcated by the Avesta as the medium for advancing and obtaining the Kingdom of Heaven'. The *ašavan-* performs his duty towards himself, towards others, towards Ahura. Thus *aša-* is not so very different from its etymological relative, *ārmaiti-*, cf. § 36, except that the latter is mainly an interior, and the former mainly an active, virtue. The reverse of human *aša-* is *drug-*. It expresses antagonism to the divine order, and represents what is contrary, out of harmony, untrue, false. I have rejected the usual translation 'lie' because of its specific English connotations and have preferred 'wickedness', defined[55] as 'departure from the rules of divine law'. The *drəgvant-* is the 'wicked man'[56], the opposite of the *ašavan-*. The adjective *ašavan-* is used once to describe Ahura, viz., 46.9.

49. MW 223b-c. AiW, s. v., connects with *ʾar-* 'figere'.
50. Selected from the definitions given in Webster's New International Dictionary, 1914, s. v.
51. MW 224a.
52. Prov. 20.7; KJV 'the just man walketh in his integrity'.
53. Is. 26.7; KJV 'The way of the just is uprightness: thou, most upright, dost weigh the path of the just'.
54. Amer. Journ. of Theology 17.200.
55. Webster's New International Dictionary, 1914, s. v.
56. So Py., passim.

§ 27. I. The aspect *aša-* is the ' justice ' of Ahura

a) through which he
1) unites himself with, reveals himself to, man : 30.9, 33.7, 34.2, 43.10, 43.16.
2) gives protection, instruction, strength, support : 31.3, 33.12, 34.5, 34.7, 44.1, 44.8, 44.15, 45.8, 48.3, 50.1, 51.16.
3) receives praise, prayer, sacrifice: 28.1, 28.3, 31.4, 32.9, 33.8, 33.11, 33.14, 34.3, 34.6, 34.15, 43.10, 45.6, 49.6, 49.12, 50.1, 50.4, 50.7, 50.8, 50.9, 50.10, 50.11, 51.10.
4) gives rewards and punishments : 28.6, 28.7, 34.4, 43.2, 43.6, 45.10, 46.17, 48.8, 50.3, 50.5.
5) originates or imparts human virtue : 51.2.
6) directs Z's activities : 29.8, 46.18.
7) furthers temporal affairs, herding : 33.11, 34.14, 43.6, 44.10, 48.6.
8) issues decrees or commands : 34.15, 48.9.
9) watches over human actions: 31.13, 44.2.
10) takes counsel with himself : 29.2, 29.3, 46.9 (2), 46.17.
b) which
1) is associated with wisdom, good purpose, dominion : 28.8, 28.9, 29.7, 30.10, 33.3, 33.7, 33.11, 43.6, 44.9, 51.20.
2) represents Paradise : 28.4, 32.6, 32.13, 34.1, 46.3, 46.7, 46.15, 49.1, 51.4, 51.17.

§ 28. II. The virtue *aša-* is the 'justice' of man which

1) is associated with wisdom, good purpose, piety : 30.7, 34.10, 34.11, 44.6, 46.16, 47.6, 48.11, 49.5, 53.3.
2) is derived from Ahura : 31.7, 31.8, 31.21, 33.10, 43.1, 44.3, 47.2, 49.8.
3) characterizes good man, good religion : 28.10, 28.11, 29.11, 30.5, 31.2, 31.16, 31.19, 31.22, 32.2, 33.6, 34.10, 43.9, 43.12, 44.17, 45.4, 46.12, 46.13, 46.19, 47.1, 48.12, 49.3, 49.9, 50.2, 51.8, 51.11, 51.18, 51.21, 53.5.
4) rejects or is rejected by the wicked, by wickedness : 30.8, 31.1, 32.4, 32.12, 34.8, 34.9, 44.13, 44.14, 46.4, 48.1, 49.2, 51.13.
5) unites man to Ahura : 43.14, 49.7, 50.6, 51.3, 51.22.
6) attains Paradise, immortality, salvation, welfare: 28.2, 28.5, 28.10, 30.1, 31.5, 31.6, 33.5, 34.12, 34.13, 46.2, 48.7, 50.2, 51.1, 51.5, 51.15, 53.1.
7) attains temporal rewards : 28.2, 44.18.
8) furthers temporal affairs, herding : 29.6, 44.20, 45.9.
9) fosters other virtues : 29.10, 46.10.

§ 29. The aspect-term *vohu- manah-* 'good purpose' shows several possible variations : the adjective may be either positive or superlative, the adjective may be implied instead of expressed, *manah-* may be replaced by *mainyu-*. The antonym, *aka- manah-* 'evil purpose', occurs in 30.6, 33.4, 47.5. As an aspect of Ahura, *vohu- manah-* indicates the divine plan for the universe and, in particular, for man's salvation. As a human virtue, it indicates a right intention, a right attitude of the will. BGA translates it by 'guter Sinn', EZ by 'Good Thought',

ZT by 'Good Mind'. My idea of it is more nearly expressed by the 'bon esprit' of de Harlez [57] and Meillet [58]. 'It is a commonplace among moralists that the intention is the chief among the determinants of the concrete morality of a human act' [59], and § 32.8) shows that Zarathushtra shared in the general recognition of good purpose as a fundamental element of morality.

§ **30**. It is important to distinguish between the aspect-term *vohu-manah-* and the ordinary use of *manah-* in the sense of 'thought'. In this sense it may stand alone, or it may be modified by *vohu-* 'good' or by *aka-* 'bad'. So modified, it is generally associated with 'word' and 'deed' in the familiar triad of Zoroastrian ethics [60]. Sometimes *manah-* is replaced by *mainyu-* [61] used synonymously. No further comment on this use of *manah-* is necessary, and no account is taken of it in the notes.

§ **31**. I. The aspect *vohu- manah-* is the 'good purpose' of Ahura

a) through which he
   1) unites himself with, reveals himself to, man : 28.6, 33.7.
   2) gives protection, instruction, aid : 28.4, 34.5, 44.1, 44.8, 46.7, 48.3, 50.1, 50.6, and 28.11 (*mainyu-*).
   3) receives praise, prayer : 28.2, 28.3, 28.8, 33.11, 34.6, 49.12, 50.4, 50.7.
   4) gives rewards and punishments : 30.8, 33.12, 34.2, 34.14, 43.6, 43.16, 45.10, 46.12, 49.1, 50.3, 50.11, and 48.8 (*mainyu-*).
   5) directs Z's activities : 33.8, and 28.11 (*mainyu-*).
   6) furthers temporal affairs, herding : 28.1 (cf. 29.7), 29.7, 31.11, 46.13, 50.10.
   7) issues decrees or commands : 34.15.
   8) performs miscellaneous acts : 32.6.

b) which
   1) is associated with wisdom, justice, dominion, piety : 28.8, 28.9, 30.10, 33.3, 33.7, 33.11, 43.6, 44.9, 51.20.
   2) represents Paradise : 28.5, 28.7, 28.8, 30.4, 32.9, 32.15, 33.5, 34.12, 34.13, 43.2, 46.2, 48.7, 48.9, 51.4, 51.16, 53.4.

§ **32**. II. The virtue *vohu- manah-* is the 'good purpose' of man which

1) is associated with wisdom, justice, dominion, piety : 30.7, 34.11, 53.3.

57. Cf. § 12[18].
58. 3 Conf. 58.
59. Catholic Encyclopedia 8. 69.
60. Cf. ZT 32; EZ 111, 142.
61. Cf. § 78. b).

2) is derived from Ahura: 31.7, 31.8, 31.17, 31.21, 33.10, 43.1, 43.4, 43.7, 43.9, 43.11, 43.13, 43.15, 44.4, 45.4.
3) characterizes good man, good religion: 28.10, 28.11, 29.11, 31.22, 34.7, 34.10, 46.3, 46.9, 46.18, 48.11, 49.3, 49.10, 51.18, 53.3, 53.5.
4) rejects or is rejected by the wicked, by wickedness: 32.4, 32.11, 34.9, 44.13, 49.2.
5) unites man to Ahura: 30.1, 32.2, 45.9, 47.3, 48.12, 49.7, 50.8, 50.9, 51.2, 51.3.
6) attains Paradise: 33.13, 44.6, 46.16, 49.5, 51.15, and 45.5 (*mainyu-*).
7) furthers temporal affairs, herding: 31.10, 33.9, 45.9, and 33.6, 34.2 (*mainyu-*, cf. notes).
8) promotes Ahura's dominion: 31.6.
9) causes fulfillment of sacrifice: 34.3.
10) fosters, or is associated with, other virtues: knowledge 31.5, 45.6; obedience 44.16; power 29.10, 31.4, 34.11, 46.10, 51.21; piety 30.7, 48.6; faith 51.11; moral strength and perseverance 51.7.
11) motivates preaching of good religion: 46.14, 46.18, 47.2.

§ 33. The aspect-term *xšaθra-* I have translated 'dominion' when it denotes an aspect of Ahura, and 'power' when it denotes a human virtue. In the latter sense it frequently connotes 'influence', especially that derived from the exercise of good purpose, e.g., 29. 10, 31. 4, 46. 10, 51. 21. These meanings need no particular comment, and the subjoined table makes clear their various functions. There are, however, three points to be noted about *xšaθra-*. First, its meaning has no inherent connotation of either goodness or badness. As a virtue it is used for the power of the good ten times, for that of the bad five times; no delimiting adjective, such as is found with *manah-*, is used with it. Secondly, *xšaθra-* is the only one of Ahura's aspects which is at all dependent on the will of man, cf. § 34. b) 3), therefore it is not wholly self-sufficient as are the other four. Lastly, it is the only one of the aspect-terms to be used in the plural, viz., in 46.11, as a virtue, and in 51.4, as an aspect. Besides these two instances, BGA takes *ərəšvā xšaθrā* in 44.9 as a plural form, but I do not understand it so.

§ 34. I. The aspect *xšaθra-* is the 'dominion' of Ahura

a) through which he
1) unites himself with man: 32.2.
2) gives protection, instruction, support: 34.5, 43.14, 44.9, 45.9.
3) receives praise, prayer: 33.11, 34.15, 50.4.
4) gives rewards and punishments: 43.6, 45.7, 47.1, 50.3, 51.6.
b) which
1) is associated with wisdom, justice, good purpose, piety: 33.11, 43.6, 44.9.
2) represents Paradise: 28.9, 30.8, 32.6, 33.5, 33.13, 34.1, 34.10, 43.13,

43.16, 44.6, 45.10, 46.16, 48.8, 49.5, 49.8, 51.1, 51.4, 51.18.
3) is promoted on earth by the good: 28.3, 31.6, 31.16.

§ 35. II. The virtue *xšaθra-* is the 'power' of man which

1) is associated with justice, good purpose, piety: 30.7, 48.11.
2) is derived from Ahura: 29.10, 31.21, 33.10, 44.7, 46.10, 51.21, 53.9.
3) characterizes good man, good religion: 29.11, 31.4, 31.22, 33.14, 34.3, 34.11, 48.11, 51.2, 51.16.
4) is attribute of the wicked: 31.15, 32.12, 32.13, 46.4, 46.11.

§ 36. The aspect-term *ārmaiti-*, as its derivation indicates, expresses 'right thinking, right attitude', cf. Sanskrit *arámati* 'readiness to serve, obedience, devotion'[62]. Its antonym is *tarəmaiti-* 'heresy', 33.4, from the verb *tarə-man-* which occurs in 45.11. I translate it 'piety', not in the usual meaning of habitual reverence for the supreme being, but in the secondary meaning, based on that of Latin *pietas*, which expresses fulfillment of duty towards God, parents, country[63]. Like Latin *pietas*, Gāthic *ārmaiti-* has a connotation of reciprocity. As an aspect, it indicates Ahura's attitude towards man; as a virtue, it indicates man's attitude towards Ahura[64]. The virtue *ārmaiti-* is the submission of the will through faith[65], an act which makes man capable of advancing in virtue and of eventually gaining Paradise. Although the piety of man is a hidden virtue, yet it is a potent force for good, as appears from the frequent use of *spənta-*[66] as its modifier.

§ 37. I. The aspect *ārmaiti-* is the 'piety' of Ahura

a) through which he
1) unites himself with man: 43.10.
2) receives praise, prayer: 33.11.
3) gives rewards and punishments: 31.4, 43.6, 43.16, 47.1, 51.2, 51.20.
4) originates or imparts human virtue: 28.7, 33.12.
5) furthers temporal prosperity, herding: 31.9.
b) which
1) is associated with wisdom, justice, good purpose, dominion: 33.11, 43.6, 51.20.
2) represents Paradise: 51.4.

62. MW 87 a. AiW, s. v., connects, through *arəm*, with *ʾar-* 'figere'.
63. Webster's New International Dictionary, 1914, s. v.
64. For similar use in Lat., cf. Vergil Aen. 2.536, 5.688.
65. Cf. ZRC 12 fin., 'Submissive Mind'.
66. Cf. § 81.

§ 38. II. The virtue *ārmaiti-* is the 'piety' of man which

1) is associated with justice, good purpose, power: 30.7, 44.6, 46.16, 47.6, 48 11, 49.5.
2) is derived from Ahura: 44.7, 45.4, 47.3.
3) characterizes good man, good religion: 32.2, 34.9, 44.10, 44.11, 45.10, 46.12, 47.2, 48.6 (implied), 49.5, 49.10, 51.11, 51.21, 53.3.
4) rejects or is rejected by the wicked: 34.9, 49.2.
5) attains Paradise: 46.16, 48.5.
6) promotes Ahura's dominion: 28.3, 44.6.
7) fosters strength, other virtues: 30.7, 31.12, 33.13, 34.10, 34.11, 43.1.

§ 39. Summary of functions of aspect-terms as aspects.

a) Ahura through the aspect	*mz.*	*aš.*	*vm.*	*xš.*	*ār.*
1) unites, reveals himself to man	x	x	x	x	x
2) gives protection, instruction, etc	x	x	x	x	
3) receives praise, prayer, etc	x	x	x	x	x
4) gives rewards and punishments	x	x	x	x	x
5) originates or imparts human virtues	x	x			x
6) directs Z's activities	x	x	x		
7) furthers temporal affairs, herding		x	x		x
8) issues decrees, commands	x	x	x		
9) watches human actions		x			
10) takes counsel with himself		x			
11) performs miscellaneous acts	x		x		
b) This aspect					
1) is associated with others	x	x	x	x	x
2) represents Paradise		x	x	x	x
3) is promoted by good men				x	

§ 40. Summary of functions of aspect-terms as virtues.

The virtue	*mz.*	*aš.*	*vm.*	*xš.*	*ār.*
1) is associated with others	x	x	x	x	x
2) is derived from Ahura		x	x	x	x
3) characterizes good man, religion		x	x	x	x
4) rejects, is rejected by, wicked		x	x		x
5) unites man to Ahura		x	x		
6) attains Paradise, immortality, etc		x	x		x
7) attains temporal rewards		x			
8) furthers temporal affairs, herding		x	x		
9) promotes Ahura's dominion			x		x
10) causes fulfillment of sacrifice			x		
11) fosters other virtues, strength, etc		x	x		x
12) motivates preaching of good religion			x		
13) is attribute of the wicked				x	

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§ 41. Various statistics of aspect-term occurrences [67].

Aspect-term	*mz.*	*aš.*	*vm.*	*xš.*	*ār.*
1) Occurrences as aspect	117	75	58	35	12
2) Occurrences as virtue	1	83	68	22	28
3) Occurrences as adjective	69				
4) Total occurrences as aspect-term	187	158	126	57	40
5) Percentage of forms which may be instrumental	73	53	50	33	12
6) Case-occurrences :					
nom. sg. or pl., gen. sg.	42				
nom., acc., voc. sg.		26	11	23	
nom. sg.					17
voc. sg.					4
acc. sg.	4				6
dat. sg.	4	10			
instr. sg.		85	63		5
instr., voc. sg.	137				
instr. sg., nom., acc., voc. pl.				19	
abl. sg.		17		2	
loc. sg.				8	
gen. sg.		20	52	4	8
instr. pl.				1	

4. Conclusion.

§ 42. M. W. Easton, in a study of 'The Divinities of the Gāthās' [68], complained of 'the peculiar absence of definite significance in the attributes of the divinities, and the absence of clear connection of their names with the tenor of the strophes'. If the aspect-terms are taken as names of 'divinities', of independent personalities distinct from Ahura, there is justice in this complaint, for the analytical tables given above show a general overlapping, or duplicating, of function. If, however, these terms are taken as names of attributes, either human or divine, the overlapping, or duplicating, is to be expected, since the attributes are centred in, and expressed by, a single personality in the case of Ahura, by a generic personality in the case of man. Bartholomae [69] recognized this, in the former instance at any rate, when he said : ' Jede Tätigkeit dieses oder jenes Gottes gilt zugleich als Machtäuszerung dessen, der an der Spitze des Pantheons steht '. Again, if,

67. This table does not include use of *mainyu-* as a substitute for *manah-*, nor use of *manah-* in the non-tech. sense.

68. JAOS 15.205.

69. AF 3.29.

as has been suggested, the greater number of the recurring instrumentals are to be explained as expressions of means (and it is in the instrumental that the problem-words most frequently occur [70]), then the second part of Easton's criticism is answered, for there is thus established a very close connection between the words in question and the principal elements in the sentence or stanza, viz., the subject and the verb [71].

5. Corollary of the Aspect Theory.

§43. The Aspect Theory has been offered as a possible explanation of the meaning and syntax of Gāthic *mazdāh-*, *aša-*, *vohu- manah-*, *xšaθra-*, *ārmaiti-*. As a corollary of the theory, it should be stated that all other instrumental forms in the Gāthās, i. e., those appearing in words other than aspect-terms, are likewise capable of translation as instrumentals, according to the four categories given in §14. Such are, for example, *yāiš* in 28.2 and *hvarštāiš* in 49.4, both of which BGA translates as nominatives. These words are fully commented upon in the notes, as are *xᵛaētū* and *airyamnā* in 33.3, which BGA takes as instrumental for nominative, but which admit of a different interpretation, as well as *nāmənīš* in 51.22, about which much has been written [72], but which is now generally regarded as an instrumental plural [73].

70. Cf. § 41. 5).

71. A discussion as to how these instrumentals of means came to be used as nominatives, accusatives, vocatives in the LAv., and how Ah.'s attributes came to be separated from him and to be endowed with independent personalities is not relevant in a study proposing to deal with Gāthic syntax exclusively. These questions will, however, be considered in a paper shortly to appear elsewhere.

72. Gdn. KZ 27.225 ; GIP 1. 231.2, with references there noted ; H. Lommel, Zeitschr. f. Indologie u. Iranistik 1922. 1. 16-32.

73. BGA ; Lommel, l. c. ; EZ ; GIP l. c.

III. STUDY OF NUMBER AS FOUND IN THE GATHAS

IN THE

Inflected Words Agreeing with a Word Indicating Ahura

A. Statement of Problem

§ 44. In comparison with the discussion which the instrumental has elicited, very little has been written on the problem of number in the Gāthās. The difficulty here lies in the fact that the inflected words which agree with the word indicating Ahura are sometimes singular, sometimes plural. The use of the singular, per se, is in no way peculiar, but is in accord with the ordinary principles of agreement found in all the Indo-European dialects. It is in the use of the plural that the crux of the problem lies [1]. Haug [2] thought that Zarathushtra used the plural in speaking of the deity, the better to be understood by a people accustomed to polytheism. He said also [3] : 'Spitama Zarathushtra's conception of Ahuramazda as the Supreme Being is perfectly identical with the notion of Elohim (God) or Jehovah, which we find in the books of the Old Testament'. Tiele [4], also, saw a similarity between the Jewish use of Elohim and the Avestan plurals agreeing with, or referring to, Ahura. Now *Elohim* [5] has been variously explained as a plural of majesty, or of rank, or of abstraction, or of magnitude. Its etymology is uncertain, but it seems to have been an original plural form for which no singular counterpart at first existed. It was probably a generic term for deity which could become the proper name only of that God who combined in him all the attributes of deity,

1. The dual does not occur in words agreeing with the word indicating Ahura, and its use or non-use has been ignored in this *Study*.
2. Die Gs. des Z 257 fin.
3. Haug-West Essays 302.
4. Quoted by Rindtorff 17 f.
5. Catholic Encyclopedia 5.393-4.

who was the one true God. It is, of course, possible to explain similarly the use and meaning of *ahura-*, but the resemblance breaks down at one important point. *Ahura-* is not always plural in form and does not always take plural agreements, but *Elohim* is always a plural word ; therefore we cannot explain the Gāthic plurals by this parallel. Jackson [6] thinks that the use of plural agreements shows, in the mention of Ahura, the inclusion expressed or implied of the 'angels', 'the other divinities'. He adds [7] : 'A plural of majesty is not however out of the question ; some instances of the pronouns apparently, would seem to support it'. Easton [8], in his detailed study of the number agreements, denied [9] the use of the plural of majesty. He also demonstrated [10] the absurdity of the theories of Caland and Pischel, who resorted to the expedient of assuming doublets for certain of the case-forms, thereby securing a group of two or more 'Götternamen' in the nominative or vocative to justify the presence of a plural verb or pronoun. He himself explained a number of plurals by the presence of one or more names of 'divinities' in the 'vocative' [11], or by the association with Ahura of one or more 'divinities', named in the instrumental, the combination forming what is practically a compound subject taking a plural verb [12]. This explanation, however, does not hold good for all the passages in which the plural occurs, and Easton's final conclusion was that the Gāthic text, as we have it, is a reconstruction of earlier fragments, and that into it the names of 'divinities' were inserted without much consideration for sense or syntax, provided they satisfied the requirements of meter and ritual. Such a solution of a syntactic difficulty seems to the present writer hardly more acceptable than that of Caland and Pischel, and it is the purpose of this *Study* to suggest one which does not violate Indo-European principles of agreement, which assumes the genuineness and authenticity of the extant Gāthic text as a whole, and which, finally, consistently explains practically every use of either singular or plural occurring in the inflected words agreeing with a word indicating Ahura.

6. A Hymn 19, 28.
7. Op. cit. 28².
8. JAOS 15.189-206.
9. Op. cit. 199 med.
10. Op. cit. 204 f.
11. Cf. § 56.
12. As sometimes in Lat., cf. LM § 1069.

B. Proposed Solution of Problem

1. Statement of Solution.

§ 45. This explanation is dependent upon the Aspect Theory [13], since it assumes that *mazdāh-*, *aša-*, *vohu- manah-*, *xšaθra-*, *ārmaiti-* are aspects of Ahura, under which or by which he acts. An examination of all the number agreements in the Gāthās, the full results of which are tabulated below, revealed the fact that when Ahura acts under one aspect the agreements are singular, but that when he acts under two or more the agreements are plural. This result is similar to that presented by Easton [14], but the process is different. The taking of *mazdāh-* as an aspect, instead of as a proper name, explains a number of plurals which would otherwise be singular and which Easton called 'obscure', and the instrumental of means, not of accompaniment, is held responsible for the plural verb. To say 'Ahura gives rewards through his wisdom and justice' is a condensed way of saying 'Ahura under the aspect of wisdom gives rewards' and 'Ahura under the aspect of justice gives rewards'. The plural verb expresses a combination of two separate ideas. It is, of course, but a short step from such a concept to that of a compound subject with the instrumental used as nominative. That this step was taken in the Later Avesta and not in the Gāthās is shown by the consistent use of the singular verb in the Gāthās, when Ahura acts through only one aspect. The use of the plural in pronouns and adjectives is secondary to that in verbs and is a corollary to it.

§ 46. It was said above that my solution of the number problem was dependent upon the Aspect Theory, but it would be more accurate to say that the two are interdependent. It was because of the influence of their instrumental use on the number agreements that the five aspect-terms were identified, and it was for this reason that *mazdāh-* [15] was included, and *amərətāt-* and *haurvatāt-* [16] excluded.

13. Cf. §§ 15-7.
14. Op. cit.
15. Cf. § 8[1].
16. Cf. §§ 8, 66.

2. Preface to Number Statistics.

§ 47. While the problem of number exists mainly in the use o the plural, I have, for the sake of completeness, examined and tabulated the use of both singular and plural in every stanza. In the examination every sentence was considered as a unit, syntactically independent of the rest of the stanza. Where the singular, or the plural, is used consistently throughout the stanza for all inflected words agreeing with the word indicating Ahura, the stanza number only is given in the lists. Where both singular and plural occur in the same stanza, if their use is normal, the line numbers are given after the stanza number, but if their use is not normal, the stanza receives special comment under Anomalous Agreements. One point should be noted, namely, that *maẓdāh-*, if adjective, whether used attributively, or predicatively, or substantively, has no effect whatever on the number agreements, and, unlike other adjectives, is not itself affected by them. This naturally follows from the fact that, since the aspect *maẓdāh-* is a quality of Ahura, the adjective expressing its possession could apply only to him and not to another aspect.

3. Normal Agreements.

§ 48. All agreements in number are according to general Indo-European usage :

a) When Ahura is not explicitly mentioned by name, either with or without the adjective *maẓdāh-*, used attributively or predicatively, and is not implicitly mentioned by the adjective *maẓdāh-*, used substantively, or by a pronoun ; so in 28.8 +, 29.2 +, 29.3 +, 29.4 +, 29.7.1-2, 29.9, 30.2, 30.3, 30.4, 30.6, 30.7, 30.9 +, 30.10, 31.4 +, 31.10, 31.12, 31.18, 31.20, 32.3, 32.5, 32.10, 32.11 +, 32.14, 32.15, 33.1, 33.13.3 +, 33.14 +, 44.8.3-5 +, 45.1, 45.2, 46.4 +, 46.8 +, 46.11, 47.2 +, 47.4 +, 48.5, 49.2 +, 49.3 +, 49.4, 49.9, 49.11, 51.1-2 +, 51.12, 51.13, 51.14, 51.19 +, 51.20 +, 53.3, 53.5, 53.6, 53.7.

In stanzas marked with + the aspects suffer slight personification, appearing to be independent agents, but cf. § 17.

b) When Ahura is mentioned either explicitly or implicitly, as specified in a), and there are no inflected words agreeing with the word indicating him ; so in 28.4, 29.5, 29.11, 30.1, 30.5, 31.1, 31.15, 32.13, 33.2, 33.3, 44.20, 46.5, 46.15, 48.11, 51.10, 51.11.

c) When Ahura is mentioned either explicitly or implicity, as specified in a), and neither acts nor is approached under any aspect ; so in 28.5, 28.10, 28.11, 29.6, 30.8, 30.11, 31.2, 31.5, 31.6, 31.9, 31.14, 31.16, 31.17, 31.19, 31.21, 31.22, 32.1, 32.4, 32.12, 32.16, 33.5, 33.9, 33.10, 34.4, 34.8, 34.10, 34.13, 34, 15.1 and 3, 43.1, 43.3, 43.6, 43.12, 43.16, 44.2, 44.3, 44.4, 44.5, 44.6, 44.7, 44.8.1, 44.9, 44.10, 44.11, 44.12, 44.13, 44.14, 44.16, 44.18, 44.19, 45.3, 45.5, 45.8,

45.11, 46.2, 46.3, 46.6, 46.7, 46.10, 46.16, 47.5, 47.6, 48.1, 48.2, 48.4, 48.7, 48.10, 49.5, 49.7, 49.10, 50.1, 50.2, 51.4, 51.5, 51.7, 51.8, 51.15, 51.17, 51.21, 51.22.1-2, 53.1, 53.2, 53.4, 53.8.

d) When Ahura is mentioned either explicitly or implicitly, as specified in a), and when he either acts or is approached under one, and only one, aspect; so

α) with *mazdāh-* as the single aspect in 29.10.3, 31.7, 31.8, 31.11, 32.7, 32.8, 33.4, 33.6, 34.1, 34.9, 34.11, 34.12, 43.4, 43.5, 43.7, 43.8, 43.9, 43.13.1-2, 43.15, 44.8.2, 45.4, 46.1, 46.14, 46.19, 47.3, 48.12, 49.8, 51.3, 51.9, 51.18, 53.9.

β) with *aša-* as the single aspect in 28.7.1, 31.13, 43.2, 45.6, 46.9, 46.17, 48.3, 48.6, 48.8.3, 51.16.

γ) with *vohu- manah-* as the single aspect in 29.7.3, 32.6, 46.12, 46.13, 49.1, 50.6, 50.11.3-4.

δ) with *xšaθra-* as the single aspect in 32.2.1-2, 43.14, 45.7, 45.9, 51.6.

ε) with *ārmaiti-* as the single aspect in 28.7.2.

§ 49. In the following stanzas two or more aspects are used, but they are in separate sentences, or in separate clauses, and do not affect the number of the inflected words, which are therefore singular:

28.6 has three aspects, *vohu- manah-* with one verb, *aša-* with another verb, *mazdāh-* with a third verb which is to be supplied.

31.3 has *aša-* and *mazdāh-*, each with a verb.

33.12 has *ārmaiti-* with a singular verb, and *mazdāh-*, *aša-*, *vohu- manah-*, each with the same verb to be supplied; four separate clauses in all.

44.15 has *aša-* and *madzāh-* with two different verbs. Line 1 has a formulaic singular, cf. 44.1 ff.

4. Logical Agreements.

§ 50. When Ahura is mentioned either explicitly or implicitly, as specified in 48. a), and when he either acts or is approached under two or more aspects, then all inflected words agreeing with the word indicating Ahura are plural. One general exception to this statement is to be noted. Even when all other inflected words are plural, a personal pronoun or a possessive adjective used to indicate the possession by Ahura of an aspect has (with one exception, 34.15, cf. § 53) the singular stem-form. This applies only to the possession of aspects, and is in harmony with the definition given in § 15 to the term aspect. There are four occurrences of this interestingly logical singular agreement: one each in 34.2 and 43.13, two in 49.12. Others occur, as at 32.6, where all agreements are according to Indo-European principles.

§ 51. All those stanzas in which the inflected words agreeing with the word indicating Ahura are consistently plural are listed in the

table on page 43. I have called this type of agreement logical, since it is what is generally known as constructio ad sensum.

§ 52. In a few stanzas plurality of aspect is not expressed in the text, although the agreements with the word indicating Ahura are plural. I assume that in these instances plurality of aspect is to be implied from the agreements, and there seems to be no clear evidence against such an assumption.

29.1. The aspects may have been mentioned in a preceding prose passage now lost, cf. n. 1 ad loc.

29.10.1-2. Cf. n. 1 ad loc. The plurals appear to be a continuation of those in stanza 8.

32.2.3.

34.7. Only *aša-* is mentioned, but § 39 shows that Ahura reveals himself to man under three aspects besides that of justice, and that he gives protection under three besides that of justice.

43.11.3-5. The singular in line 1 is formulaic, cf. stanzas 5, 7, 9, etc. § 39 shows that Ahura gives instruction under four aspects.

43.13.3-5. Same as preceding.

44.17.2-3. The singular in line 1 is formulaic, cf. stanzas 1 ff. § 39 shows that Ahura directs Zarathushtra's activities under three aspects.

5. Anomalous Agreements.

§ 53.

28.7.3. Cf. § 48. d). Ahura is addressed under the single aspect *maẓdāh-*, hence the singular *dåš*; but the use of *xšaya-* in the relation to *maẓdāh-* usually held by an aspect, has apparently caused the following personal pronoun to become plural by analogy.

29.8.1-2. Cf. table accompanying § 51; the first *nā* is attracted to the plural by anticipation of that in line 3, which is logical.

33.11. The aspect-terms here are predicate nominatives, and should not affect the agreement; but there is no great gap in thought between 'O you who are wisdom, piety, etc., hear me', and 'Do you by your wisdom, piety, etc., hear me', so that the plural in *sraotā* is quite similar to the usage defined in § 50.

33.13.1-2. The plural pronoun in pāda 2 may be explained as addressed to Ahura under all the aspects mentioned singly in the preceding stanza, cf. § 49. This plural, however, does not harmonize with the singular vocative in pāda 1. Since pāda 2 lacks one syllable, BGMT 16, and is obviously corrupt, the inconsistency has no evidential value.

34.15. Cf. table accompanying § 51; *xšmākā* is the only instance of a word with plural stem-form used to indicate possession of an aspect by Ahura, cf. § 50. It seems to be an illogical extension of the preceding plurals, and may be classified as an example of attraction.

43.10. Ahura comes under one aspect, *ārmaiti-*, hence the singular *ārəm*; but the meaning of *hačimnō īṯ*, although not strictly requiring a plural, so strongly suggests *ašāčā* that the following plural pronoun *nå* may be explained as it would be if the second instrumental of means were really present in the text, cf. § 51.

44.1. The agreements here are normal and singular. The pronoun *xšmāvatō*, with plural stem-form, is in a parenthetical clause which breaks the thought and momentarily includes all the aspects by implication. Thereafter the normal singular is resumed.

45.10 and 50.3. These two stanzas have, inexplicably, plurality of aspect but a singular verb. The similarity between the respective puzzling lines, i. e.. line 3 in 45.10 and line 2 in 50.3, is interesting, and it suggests that these two stanzas may be, in part at least, a reconstruction or an echo of an earlier composition.

49.12. In lines 1 and 2, Ahura is approached under two aspects, and if there were, in the main clause, inflected words agreeing with him, other than the possessive forms, they would be plural, cf. § 50. In lines 3 and 4, he is approached under only one aspect, therefore the personal pronouns should be singular, as in § 49, but they become plural by attraction to the two aspects mentioned in the first part of the sentence.

Explanation of the Opposite Table

The following abbreviations and symbols are used in the table :

x = presence of an aspect-term as instrumental of means.
v = pronominal stem in *-vant-*.
adj = adjective.
pp = personal pronoun.
rp = relative pronoun.
dp = demonstrative pronoun.
ind = indicative.
imp = imperative.
sub = subjunctive.
opt = optative.
inv = invariable verb form.
phr = phrase equivalent to an instrumental of means.
prp = instrumental of association governed by a preposition.
acc = accusative, appositive to a pronoun.
dat = dative, appositive to a pronoun.

A raised numeral with a pronominal form indicates the number of occurrences; with a verb form, the person. A degree sign with a verb form indicates that the verb form is not actually expressed in the text.

Stanza	Pronominal Forms denoting Possession [and Adjs.]	Other Pronominal Forms	Verbs	*maẓdāh-*	*aša-*	*vohu- manah-*	*xšaθra-*	*ārmaiti-*
8.1-2		pp	inv	x	x	x		
28.3		pp / rp	imp²	acc	x	acc		
28.9	[predicate adj.]	pp³	°ind²	x	acc	acc		
29.8.2-3		pp	inv	x	dat			
32.9		pp		x	dat			
33.7	[vocative adj.]		imp²	x	x	x		
33.8		pp / v	imp²	x	x	x		
34.2	*tōi manaŋhā* / dative *vā*	v	imp²	x	x			
34.5	dative *vā* / *yūšmākəm drəgūm*	pp²		x	x	x		
34.6		pp	ind² / imp²	x	x	x		
34.14	*xšmākąm čistīm*		imp²	x		phr		
34.15.2	*xšmākā xšaθrā*		°imp²		x	x		
46.18	*xšmākəm vārəm*			x	x			
47.1			ind³				x	x
48.9			ind²	x	x			
49.6	*xšmākahyā xratəuš*	pp / v		x	acc			
50.4		pp		x	prp	prp	prp	
50.5	*yūšmākāi mąθrānē*	pp	ind²	x	x			
50.7	*yūšmākahyā vahmahyā*	pp	sub² / opt²	x	x	x		
50.8		pp³		x	x			
50.9		pp		x	x			
50.10	*xšmākāi vahmāi*			x	x			
50.11.1-2		pp		x	x			
51.22.3	*xᵛāiš nāmənīš*	dp			*nāmənīš*			

Table of Consistently Plural Agreements with Word Indicating Ahura

See § 51 and explanation on page 42

IV. STUDY OF THE VOCATIVE IN THE GATHAS

A. Plan of Study

§ **54**. A doubt on the part of the present writer as to the validity of the numerous vocatives in BGA has already been implied [1]. It is the purpose of this study to determine what vocative forms are used in the Gāthās, and to draw a tentative conclusion as to their pāda-position. Under these two headings, then, form and pāda-position, will be discussed first the five problem-words, *mazdāh-*, *aša-*, *vohu- manah-*, *xšaθra-*, *ārmaiti-*, and then all other words which are taken as vocatives either in BGA or in the translation appended to these *Studies*.

B. Form

1. Vocative Forms of the Problem-words.

§ **55**. The aspect-term *mazdāh-* is a root-adjective, frequently substantivized [2], and is formed from the base *mazdā-* [3] plus an *s*-suffix. Most of its declensional forms are analogical to those of the radical *ā*-stems [4]. This class and that of the derivative *ā*-stems [5] both have the accusative singular in *-ąm*; hence, by analogy to the latter, come the vocative singular *mazdā* and the instrumental singular with the same form, although the instrumental is not recognized by the GIP as an existing form [6]. As already pointed out [7], my reason for taking *mazdāh-* as an aspect-term and as an instrumental is that thus, and only thus, can many [8] plural agreements be explained. The form *mazdā* occurs 137 times in all [9], and is always translated by BGA as

1. § 12 fin.
2. § 21[43].
3. AiW s. v.
4. GIP 1. § 382 fin.
5. Ibid. § 413.
6. Ibid. § 414. For *mazdā* as possibly instr. in form, cf. AF 3.55f.; Easton JAOS 15.202.
7. § 46.
8. I.e., 12 in all, cf. table accompanying § 51.
9. § 41.

the vocative of a proper name [10]. The present translation takes 98 occurrences as instrumental, and 39 as vocative of the attributive adjective, of the substantivized adjective, or of the aspect, viz., 28.2, 28.10, 28.11, 31.5, 31.9, 31.16, 31.17, 31.22, 34.7, 43.2, 43.3, 43.14, 44.2, 44.3, 44.7, 44.9, 44.10, 44.11, 44.17, 44.20, 45.11, 46.3, 46.7, 46.10, 47.5, 47.6, 48.3, 48.10, 48.11, 49.1, 49.5, 49.10, 50.1, 50.2, 51.4, 51.7, 51.8, 51.10, 51.11.

§ **56**. The aspect-terms *aša-* and *xšaθra-*, as neuter *ă*-stems (pIE *-ŏ-*), have *ašəm* and *xšaθrəm* respectively in the nominative-accusative singular, and, like all Indo-European neuter nouns, have no separate vocative forms [11]. Thus the use of the form *ašā* as a vocative [12] (*xšaθrā* is not so used in BGA) can be justified only by ascribing, as did Caland and Geldner [13], a vocative function to an instrumental form, a process not recognized in these *Studies* as legitimate for the Gāthās [14]. What is true as to form for *aša-* and *xšaθra-* is likewise true for the third neuter aspect-term, *vohu-manah-*, which has *vohū manō* for its nominative-accusative-vocative singular, and the comment made above on the instrumental *ašā* taken as vocative applies equally well to *vohū manaŋhā* so taken [15]. As it happens, there is no occurrence of *ašəm*, *xšaθrəm*, *vohū manō*, which has been taken as vocative either in BGA or in the present translation [16].

§ **57**. The aspect-term *ārmaiti-*, being feminine, has a separate vocative singular form, which, as in the Sanskrit *ĭ*-stems [17], is the strong form of the stem, *ārmaitē*. This occurs, according to my text, in 33.13, 43.1, 48.5, 51.2. AiW has it in 28.7 also, but I have there chosen a different reading, for reasons given in the notes.

10. Cf. § 21 init.
11. Gdr. 2.2. § 112.4).
12. E. g., BGA 28.5, et passim.
13. Cf. § 12.
14. Cf. §§ 14, 16 fin.
15. E.g., BGA 50.7, et al.
16. Although no conclusion for the Gs. can be drawn therefrom, the following statement made by Lanman, JAOS 10.339, is of interest here: 'There is hardly a single indubitable example of a voc. sg. neu. in the RV.' The Skt. neu. voc. in *-a* would, then, seem to be purely formal and paradigmatic.
17. Cf. *gdte*, WSG § 339.

2. Vocative Forms of Other Words.

§ **58.** Of nouns, other than aspect-terms, found in the vocative, *ahura-* is by far the commonest, the form *ahurā* being so taken in this translation 80 times, as follows : 28.2, 28.6, 28.9, 28.10, 28.11, 29.10, 30.8, 31.5, 31.9, 31.14, 31.15, 31.16, 31.17, 31.19, 31.22, 32.6, 32.7, 32.16, 33.3, 33.6, 33.12, 33.13, 34.1, 34.3, 34.4, 34.10, 34.13, 34.14, 34.15, 43.5, 43.7, 43.9, 43.11, 43.13, 43.15, 43.16, 44.1, 44.2, 44.3, 44.4, 44.5, 44.6, 44.7, 44.8, 44.9, 44.10, 44.11, 44.12, 44.13, 44.14, 44.15, 44.16, 44.17, 44.18, 44.19, 45.11, 46.1, 46.2, 46.3, 46.5, 46.6, 46.7, 46.10, 46.14, 47.5, 47.6, 48.1, 48.2, 48.7, 48.8, 49.5, 49.6, 49.7, 49.8, 49.12, 50.1, 50.4, 50.5, 50.10, 51.18. BGA takes it as vocative in 29.11, 31.7, 51.2, also, but I have otherwise interpreted these occurrences, as explained in the notes. The other vocative singular nouns are *zaraθuštrā* 46.14, *fərašaoštrā* 46.16, [*də*]*jāmāspā* 46.17, [*də*]*jāmāspā* 49.9, all *ă*-stems, and *pouručistā* 53.3, an *ā*-stem. The substantivized adjectives found in the vocative singular are the *ă*-stem *maza.xšaθrā* 49.10[18], and the *ĭ*-stems *hātā.marānē* 32.6[19], *vouručāšānē* 33.13. The vocative plural is always like the nominative plural[20] and requires no mention here except for the sake of completeness. The examples are *mašā* 29.11, *mašyåŋhō* 30.11, *drəgvantō* 31.20, *vahištā* 33.7, *haēčaŋ.aspā* 46.15, *narō* 53.6, *jəŋayō* 53.6. BGA also takes as vocative *mazdåščā ahuråŋhō* 30.9 and *daēvā* 32.3, both of which I take as nominative, cf. notes. ad locc.[21]

3. Summary.

§ **59.** If no account be taken of the instrumental forms interpreted by BGA as vocative, there are in all 138 words which both BGA and the present translation recognize as vocative. There are, also, 104 other words which may be vocative in form and which BGA so translates. The reason for this discrepancy in number lies in the present writer's theory as to the pāda-position of the vocative noun or substantivized adjective, and in the taking of *mazdā* as an instrumental form, cf. § 55.

18. Being used as part of a masculine adj., the second member of this bahuvrihi compound forms its voc. like any other *ă*-stem.

19. Cf. notes for MS readings.

20. Jn. Av. Gr. § 224.

21. My figures on the voc. do not include adjs. modifying nouns in the voc., nor nouns and pronouns in apposition with such nouns.

C. Pāda-Position

§ 60. Of the 242 Gāthic words which, so far as form goes, may be taken as vocative, 138 occur at the end of the pāda in which they stand. Of all the possibly vocative forms, the one having the most occurrences about whose meaning there can be the least doubt is *ahurā* [22]. The form *mazdā* occurs more frequently [23], but, because it can often be taken as instrumental, and can, being so taken, give better sense, or at least as good sense as when taken as vocative, its frequency of occurrence is of less evidential value. With *ahurā*, however, while the form may be either instrumental or vocative, in the great majority of its occurrences the instrumental translation would make little or no sense. Therefore, by its frequency of occurrence and by its practically certain meaning, its position in the pāda may justly be considered to have evidential value. There are, in all, 83 occurrences of *ahurā*, and of these all but three (which I explain as instrumental) come at the end of the pāda. There are, besides, 58 other practically certain vocatives in the same position, making the total of 138 mentioned at the beginning of this paragraph.

D. Tentative Conclusion

§ 61. It seems to the present writer that these facts may be not without significance in the interpretation of possibly vocative forms. In this translation, therefore, it has been adopted as a tentative working hypothesis that the vocative can occur only at the end of the pāda, and only such possibly vocative forms as occur in that position have been so translated. The converse of this hypothesis is not observed, that is, possibly vocative forms standing at the end of the pāda are not, necessarily, translated as vocative. This is especially true of *mazdā*. There are places where it stands at the pāda-end but makes better sense when taken as an instrumental, and there are others where the probabilities seem about equally divided. As will be observed by anyone who reads the present translation, it has sometimes been difficult to avoid the vocative interpretation of a possibly vocative form occurring elsewhere than at the pāda-end, but such awkwardnesses are not, on the whole, greater than many others involved in an attempt to render the Gāthās into English. The result of this *Study* is, then,

22. Cf. § 19.
23. Cf. § 41.

to offer very tentatively the suggestion that, in the Gāthās, a noun or a substantivized adjective used to express direct address stands only at the end of the pāda in which it occurs. It should be noted that this principle of position is not taken to apply to adjectives modifying the noun or substantivized adjective in the vocative, nor to pronouns in apposition with the noun or substantivized adjective.

V. NOTE ON THE PRONOMINAL STEMS WITH SUFFIX -VANT-

A. Introductory Remarks

§ **62.** Four pronominal stems appear in the Gāthās with the suffix *-vant-* : *mavant-*, *θwāvant-*, *xšmāvant-*, *yūšmāvant-* [1]. I have divided the occurrences of these four stems into three groups, based on the three meanings, or, rather, shades of meaning, which they possess in the Gāthās.

B. Expressing Likeness

§ **63.** The *-vant-* suffix is used in its general sense [2] to express likeness or resemblance. This meaning is found only once, and describes an aspect of Ahura :

44.9. Ahura's aspect of dominion is compared with those of wisdom, justice, good purpose. BGA takes *θwāvąs* here as equivalent to a personal pronoun. If my translation of this stanza is right, the use of the 3rd person of the verb is normal, and no special explanation is needed, such as that suggested by Caland [3].

C. Expressing Adherence

§ **64.** The *-vant-* suffix is used in the same sense as in Sanskrit *yuvāvant* [4], meaning 'belonging to', hence, as Caland suggests [5], 'adherent of'. This meaning is found only as applied to the adherent of Ahura :

31.16. I take the wise-man here described to be the strong political patron for whom Z longs and prays, cf. 53.9, his prayer being answered by his conversion of, and alliance with, Vīshtāspa. BGA, Anmerkung, makes the stanza refer to Z himself, but it is hard to reconcile this view with the question as to ' when he shall be, and how-acting'. BGA has ' einer... wie Du '.

1. Cf. WSG § 1233 f. for the corresponding Skt. group. Gāthic occurrences are as follows : *mavant-* in 44.1, 46.7; *θwāvant-* in 31.16, 43.3, 44.1, 44.9, 48.3; *xšmāvant-* in 33.8, 34.2, 34.3, 44.1, 46.10, 49.6; *yūšmāvant-* in 29.11.
2. Cf. WSG l.c.
3. zSP 60.
4. MW 855b, s.v. *vuvā*.
5. zSP 60, init.

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43.3. Whoever the speaker may be here, cf. n. 1 ad loc., this stanza is certainly a description of Z. I follow Geldner[6] in my interpretation of the pronoun here. BGA has 'wie Du'. Mills[7] takes it as equivalent to a personal pronoun.

49.6. So Caland[8] and Mills[9]. BGA takes as equivalent to a personal pronoun.

D. Equivalent to a Personal Pronoun

§ **65.** The *-vant-* suffix is colorless, and adds nothing to the meaning of the pronominal stem. The words are, therefore, equivalent to personal pronouns[10]. In this sense they may refer a) to Ahura, b) to mortals.

a) Referring to Ahura :

33.8. So BGA, Anmerkung, and Geldner[11]; otherwise, Caland[12].

34.2. So BGA.

44.1. So BGA, Anmerkung; otherwise Caland[13], for *xšmāvatō*. For *θwāvąs*, the 3rd person of the verb *sahyāṯ* is due to the original force of the suffix[14], which is still felt here in the construction, although it has been lost in the meaning.

48.3. So BGA, Anmerkung. Caland[15] has another possible explanation of the 3rd person of the verb here, but none is necessary, since an abrupt change from one person to another is not uncommon in the Gāthās.

b) Referring to mortals :

29.11. I take as referring to Z and his associates, to whom the people, responding to the prophet's appeal[16], here pledge their loyalty. BGA takes as referring to 'den Göttern'.

34.3. BGA takes as referring to Ahura, and, Anmerkung 4, compares with *xšmāvatō* in 33.8. The locative here is used as equivalent to a genitive of the whole.

44.1. *Mavaitē* refers to Z ; BGA has 'wie ich es bin'.

46.7. So BGA, Anmerkung.

46.10. Cf. n. 8 ad loc. BGA takes as referring to 'die Götter'[17].

It is worthy of note that the only occurrences of the *-vant-* stems with plural forms are *yūšmāvatąm* 29.11, *xšmāvasū* 34.3, *xšmāvatąm* 46.10, all referring to mortals.

6. Stud. 1.137 'dir ergebener'.
7. 159, 511.
8. zSP 60.
9. 313, 580 fin.
10. Cf. EZ 367[2].
11. BB 15.250.
12. zSP 60.
13. L.c.
14. Cf. § 63.
15. zSP 60.
16. Cf. n. 1 ad loc.
17. Cf. 41, Anmerkung 7, and EZ 359[1].

VI. REMARKS ON THE GATHIC SIGNIFICANCE OF CERTAIN TECHNICAL TERMS

§ 66. I have not included *amərətāt-* 'immortality' and *haurvatāt-* 'welfare' among the aspect-terms [1], for two reasons: first, because they do not appear in the Gāthās in the instrumental form [2], and secondly, because their presence or absence does not affect the number agreements [3]. BGA applies to them the term 'Ahura', i.e., 'Gott' [4], and treats the words as proper names in 31.21, 33.8, 44.17, 45.5. I can see no reason for taking them in the Gāthās as anything more than blessings given to man by Ahura. In 34.11 BGA sees them as celestial food and drink. They occur together

1) as the outcome of justice in man in 31.6, 44.17, 44.18, 45.5, 47.1.
2) as rewards or blessings from Ahura in 31.21, 33.8, 34.1, 44.18, 45.5, 45.10 47.1, 51.7.
3) as 'sustenance', i. e., support, for man in 34.11; cf. the English expression 'to live on hope'.

One of these words, *amərətāt-*, occurs alone

1) as taken from man by the daēvas in 32.5.
2) as equivalent to eternity in 45.7, 48.1.

Apparently *amərətāt-* always denotes eternal welfare, and *haurvatāt-* seems to denote either temporal or eternal welfare [5], which would account for their being so frequently found as a dual dvanda compound, viz., in 44.17, 44.18, 45.5, 45.10, 47.1, 51.7, or in more than half of all their occurrences together [6].

§ 67. In translating *ākā-* by 'judgment' I have adopted the interpretation of Pavry [7], who takes it as referring to what is known in Catholic theology as the iudicium particulare, or individual judgment.

1. Cf. § 8.
2. Cf. § 16.
3. Cf. §§ 45-6.
4. Anhang s. vv.
5. Cf. ZT 39 f.
6. For a theory as to the development of these two from material abstractions to divinities, cf. Darmesteter, Haurvatāt et Ameretāt.
7. 54.

It occurs four times: as a noun in 48.8, 51.13, with an adjectival sense in 50.4, and in composition at 50.2.

§ 68. The words *utayūiti-* 'perpetuity, perseverance', and *təvīšī-* 'moral-strength' are best taken together, since they occur three times as a dual dvandva compound, viz., in 34.11, 45.10, 51.7, and are, therefore, closely associated in meaning, or in thought. I find *utayūiti-* used twice in what may be called the non-technical sense, signifyimg 'perpetual' in 33.8, and 'perpetuity' in 45.7. In its technical sense of 'perseverance' in virtue or in the faith, it occurs as follows:

30.7. Cf. n. 3 ad loc. for interpretation.
34.11. Is increased by piety and justice; the last sentence of the stanza shows it to belong to the present life.
43.1. Is a quality bringing both material and spiritual blessings.
45.10. Is a virtue inspired by hope of welfare and immortality.
48.6. Is a result of piety.
51.7. Is eschatological.

The second word, *təvīšī-* 'moral-strength', occurs alone in 33.12, where it is a quality given by Ahura, apparently for use at the 'accounting', an interpretation harmonizing with the spiritual (rather than with the physical) significance that I find in the word, although the verb *tav-*, from which it is derived, means simply 'be able'; cf. AiW s. v., 'physiches Vermögen'. In all its other occurrences *təvīšī-* is closely connected with *utayūiti-*; cf. the occurrences of the latter listed above, 34.11 to 51.7, and the comments made thereon, which apply equally to both words.

§ 69. The terms *karapan-*, *kavi-*, *usig-*, are usually left untranslated. They are terms, or titles, indicating the rulers and priests opposed to Z[8]. In 46.14, 51.16, 53.2, *kavi-* is applied to Vīshtāspa after his conversion; therefore this title has no inherent pejorative connotation.

§ 70. There are two views as to the exact significance of *gəuš tašan-* 'creator of the herd'[9]. I follow those who identify it with Ahura. Just as I find *spənta- mainyu-* to be the technical term for Ahura's creative power [10], so I take *gəuš tašan-* as the term for a specific expression of that power, i. e., as exercised in the creation of the herd. The identity of *gəuš tašan-* with *spənta- mainyu-* appears from 47.3, and

8. Cf. AiW s. vv.; BGA, Anhang s. vv.; EZ 140[1], 357[6], for what little is known as to their mgs.
9. Cf. ZT 44[110-1].
10. Cf. §§ 77-8.

with Ahura from 51.7. Bartholomae [11] cites 31.9 and 46.9 as evidence against this identity. Now 31.9 places *gəuš tašan-* in the same category with *ārmaiti-*, the aspect, hence it is not independent of Ahura, but is one phase of his activity. On 46.9, cf. my interpretation of the dialogue in Yasna 29, § 84. Bartholomae further cites Yasna 1.2 and Yasna 70.2, where *gəuš tašan-* is enumerated among the Amshaspands. As I have said elsewhere [12], the development of the Later Avestan Amshaspands from the Gāthic aspects is not within the province of these *Studies*. It is sufficient to say here that *gəuš tašan-* is not one of Ahura's aspects in the Gāthās, and that it later became separated from the concept of Ahura and took on a separate individuality of its own; cf. what is said on this subject s. v. *spənta mainyu-*, §§ 77-78. The word occurs in 29.2, 31.9, 46.9.

§ **71.** I have departed from the usual interpretation of *xratu-* by translating it 'will', in accordance with the commonest Vedic meaning of the cognate and identical Sanskrit *krátu* [13]. By 'will' I understand either power of will, or act of will, ascribing to it connotations similar to those of the English 'moral force'. The compound *huxratuš*, 34.10 and 51.5, I take to mean 'of will for good', and *duš.xraθwā*, 49.4, 'by will for evil'.

§ **72.** References to previous discussions of *daēnā-* 'conscience, religion' are given by Pavry [14], who offers an interpretation somewhat different from that of AiW. I follow the latter, s. v. [1] *daēnā-*, in using 'religion' in 44.10, 44.11, 53.1, 53.2. I have adopted Pavry's [14] 'conscience', instead of Bartholomae's 'Ich', as a translation for AiW [2] *daēnā-*. In 49.6, listed by AiW s. v. [1] *daēnā-*, I have translated 'conscience' for reasons given in the notes.

§ **73.** I find *daēva-* [15] used in the Gāthās as a technical term with two functions:

a) as a noun to indicate the divinities worshipped by the opponents of Zoroastrianism; this is the common meaning.

11. AF 3.28.
12. Cf. § 42[1].
13. A. Bergaigne, La religion védique in Bibliothèque de l'école des hautes études 54.305, 'la force intellectuelle ou morale'; Pischel-Gdn., Ved. Stud. 1.267, 'Wollen, Absicht'; MW 319a glosses RV instr. *krátvā* 'willingly'.
14. 28 f.
15. For the curious semantic development of this word, cf. AiW, note s. v.; ZT 7 f.

b) as a substantivized adjective to indicate the worshippers of these divinities. This meaning occurs in 32.1 and 44.20.

Following the usual practice, I have left the word untranslated.

§ 74. The adjective *dāθa-* and its antonym *adāθa-* are the semantic equivalents of the Biblical 'wise' and 'foolish', e. g., 'See therefore, brethren, how you walk circumspectly: not as unwise, but as wise: redeeming the time, because the days are evil. Wherefore, become not unwise: but understanding what is the will of God.'[16] In 28.10, because of a dependent genitive, it is necessary, for the sake of the English, to translate *dāθəng* by 'understanding'; otherwise, the meanings given above have been used throughout this translation. Synonymous with these two words are *hudā(y)-* and *dužda(y)-*, § 83.

§ 75. In translating the adjective *maēθa-* and its substantivized derivative *maēθā-*, I have kept to the first meanings given in AiW s.vv., 'uncertain' and 'uncertainty'[17]. There are four occurrences of these stems, as follows:

30.9. 'uncertain'; AiW 'schwankend, wandelbar'. This stanza is a prayer for divine aid, so that faith may be assured, although knowledge, i.e., intellectual conviction, is not yet achieved.

31.12. 'uncertainty'; AiW 'Schwankung, Unsicherheit'. As in 30.9, the word here denotes lack of religious conviction.

33.9. 'uncertainty'; AiW 'Schwenkung, Wandel'. I take it that here Z uses his own weakness and ineffectiveness as a proof of his need of divine assistance.

34.6. 'uncertainties', neu.pl. adj.; AiW 'Schwenkung, Wandel', with meaning 'conversion'. I take this stanza to be Z's prayer for a fuller revelation, in order that doubt on his own part as to the ultimate success of his mission may be laid at rest. Cf. similar petition in 33.7.

§ 76. For *maga-*, *magavan-*, I follow the interpretation of Carnoy[18], who connects them with Sanskrit *maghá*, *maghávan*[19], and translates by 'richesse', 'le riche'. He explains this 'wealth' as 'les biens célestes' which the good are to possess. I add a slightly different connotation to Carnoy's translation and take 'wealth', or 'gift', as I have translated *maga-*, to refer to the faith, the spiritual wealth, which man possesses even in the present life, and which is the key to

16. Eph. 5.15-7; KJV 'See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is.' Cf. also Dan. 12.10, St. Matt. 25.1-12.

17. For Gdn.'s varying opinions about this word, cf. Stud. 1.21, KZ 28.408, BB 15.250, 257, referred to by AiW 1107 s. v.

18. In Le Muséon 1908. 121-58.

19. MW 772b.

all the blessings of the future life. The *magavan-* is then 'the one having the faith', i. e., the believer in the true religion.

§ 77. One important derivative of the verb *man-* 'think' has already been discussed [20]. In *manah-* the suffix *-as-*, as in Sanskrit [21], is used to form an abstract noun of action. We come now to *mainyu-* in which, again as in Sanskrit [22], the suffix *-yu-* denotes agent. In its technical sense, *mainyu-* is the agent of Ahura's purpose, it is the active force which he himself produces, 47.3, and uses. This force may be beneficent, creative, *spənta-*, or bad, destructive, *angra-*, *aka-*. Each is the indispensable antithesis and complement of the other [23], cf. 30.4. This power cannot, in the nature of things, be possessed by man, and is, therefore, in a sense, more peculiarly characteristic of Ahura than are the five aspects [24]. Hence, apparently, the reason for the fact that *mainyu-* never, as an instrument of Ahura's activity, affects the number of the inflected words [25]. In its non-technical sense, *mainyu-* is used as a synonym of *manah-* in the various meanings of that word ; cf. b) in the following tabulation, and §§ 31-2.

§ 78. Meanings and functions of *mainyu-*.

a) Technically, *mainyu-* is used

1) as the beneficent force, with *spənta-* expressed or implied, when it

α) is opposed to, or contrasted with, the destructive force : 30.3, 30.5 (2), 43.16, 45.2, 47.4.

β) establishes life : 30.4.

γ) creates or prospers man or things : 28.1, 44.7, 45.6, 47.2, 51.7.

δ) assists at judgment or bestows rewards : 31.3, 33.12, 43.2, 43.6, 47.1, 47.5, 47.6.

ε) creates or fosters herd, herding : 31.9, 47.3 ; cf. § 70 on *gāuš tašan-*.

ζ) exalts the virtue of man : 31.7. I take the last line of this stanza to mean that *mainyu-* is equal in efficacy and importance to the aspects of Ahura.

2) as the destructive force, with *aka-*, *angra-*, expressed or implied : 30.3, 30.4, 30.5, 32.5, 45.2.

b) Non-technically, *mainyu-* is used as a synonym of *manah-*

1) with *vohu-* expressed or implied :

α) as a virtue : 33.6, 34.2, 45.5.

β) as an aspect : 28.11, 48.8.

γ) as 'thought' : 45.8.

2) without *vohu-* expressed or implied : 31.12, 31.21, 32.9, 33.9, 44.2, 44.11.

3) with *aka-* implied : 53.7.

20. §§ 29-32 incl.
21. WSG § 1151.
22. WSG § 1165.
23. Cf. RZ 48-62 for Z's doctrine of good and evil.
24. Cf. §§ 15-6.
25. Cf. §§ 45-6.

§ 79. Certain derivatives of the verb *vaēd-* 'know' are used in the Gāthās in a technical, as well as in a non-technical, sense. In the non-technical senseare found the adjective *vīdvāh-* and its superlative *vaēdišta-*. They are so used seven times in all: 29.6, 32.7, 45.3, 48.2, 48.3, 51.8(2), and, expressing omniscience, are always applied to Ahura. In the technical sense are used the perfect middle participle *vaēdəmna-* (*vaēdəna-*), the positive degree of *vīdvāh-*, and its antonym *əvīdvāh-*. In this sense they are used of mortals who possess (or lack) a knowledge of supernatural truths acquired through the true religion [26].

§ 80. Jackson [27] explains the importance and significance in Gāthic eschatology of the verb *sav-* and its derivatives. I have followed him in translating them by 'save', 'savior', 'salvation'. It should be noted that in 43.3 *savaŋhō* denotes temporal, as well as eternal, benefit; that in 43.12 the dual *savōi* stands for salvation and its antonym, damnation; that in 51.9 *savayō* appears to be used of temporal benefit only, but cf. notes.

§ 81. There are two opinions among scholars as to the derivation and meaning of the adjective *spəṇta-*, whose comparative and superlative are *spaṇyah-* and *spāništa-*, respectively. Bartholomae [28] and others, on the one hand, consider it an exact equivalent, semantically and phonetically, of Lithuanian *szventas*, Old Church Slavonic *svętu*. Darmesteter [29] and Jackson [30], on the other hand, represent those who, following the tradition, derive it from *span-* (extension of *su-*) 'benefit, increase' [31]. Moulton [32] combines these two views by identifying it with *szventas*, and assuming a special semantic development, peculiar to Iranian. This view I have followed, and have consistently translated with 'beneficent'. My preference for this meaning, which might be termed the energetic one, as contrasted with the static one, 'holy', is strengthened by my understanding of *mainyu-* as an active force, since *spəṇta-* is found most often with this word. It is used a number of times, also, with the aspect-term *ārmaiti-*, and here again implies 'progressive, energetic', since through piety, i. e., submission

26. Cf. BGA, Anhang, s. v. *wissend*.
27. Am. Journ. Theology 17.197-202.
28. AiW 1621, notes s. v.
29. 21^3.
30. GIP 2.635.
31. Cf. Skt. *śváyati*, MW 1106b.
32. EZ 144-6.

of the will, comes growth in virtue [33]. This adjective is applied to Ahura and to man, meaning in both cases 'productive of good, beneficent'. Cf. 51.21[6] on *spəṇvaṯ*.

§ 82. Although *sraoša-* 'obedience' is found among the Amshaspands in the Later Avesta, I take it in the Gāthās as naming an abstract quality and nothing else. It is used in a technical sense as an eschatological term, and expresses complete and universal submission to Ahura, on the part of both good and bad, at the end of the world, when all shall have been either converted to the good religion, or punished by Ahura's command. The occurrences in this technical sense are in 28.5, 33.5, 43.12. In all these passages, it is associated with such terms as 'Paradise', 'conclusion', 'rewards', showing its eschatological connotation. In 33.5 and 43.12, AiW calls *sraoša-* 'Gottheit'. In 50.4 the derivative adjective *səraošāna-* is used of the path leading to the 'house of song'. In the non-technical sense *sraoša-* expresses man's individual submission to Ahura in the present life. No comment on this meaning is made in the notes, and none on the use of the antonym *asrušti-*.

§ 83. In their technical sense, *hudā(y)-* and *dužḏā(y)-*, together with the synonym and close cognate of the former, *hudānu-*, are used in practically the same way as are *dāθa-* and *adāθa-*, i.e., to describe those who have made the right and the wrong choice, respectively, between good and evil. The words mean literally 'well-' or 'ill-disposed', but I have followed Pavry [34] in translating them 'wise' and 'foolish', with the same Biblical connotation as is found in *dāθa-* and *adāθa-* [35]. In only three passages are these terms used with their literal meanings: 45.6, 48.3, 51.10.

33. Cf. §§ 36-8.
34. 30.
35. § 74.

VII. NOTES ON YASNA 29 AND ON YASNA 43

§ **84**. Yasna 29 as an allegory. Some comments, too long to be included in the notes, are necessary to support and explain my translation of Yasnas 29 and 43. My general interpretation of Yasna 29 follows that of Dhalla[1], who considers it 'an attempt to convince the disbelievers and heretics of the true mission of the prophet. The later texts resort to miracles of various sorts to fulfill the same purpose. Those who have not yet come, in Gāthic times, to any definite conclusion as to the choice of their faith, and are still hesitating before embracing the new creed, are shown how preparations were made in heaven for Zarathushtra's mission, and how with divine sanction and direct approval of the godhead, the new prophet comes to them for their good'. As Dhalla points out[2], the exact significance of *gəuš tašan-* and *gəuš urvan-* has been variously understood. My own view of the former has already been explained[3]. Bharuchā[4] defines *gəuš urvan-* as the whole living world personified as a cow. I would restrict this personification somewhat and take the cow, or herd, as the representative of the pastoral community only. They, in their sufferings at the hands of the nomads, may properly be portrayed as complaining to Ahura, and as imploring his aid. The herd is symbolic of their occupation. Ahura, being appealed to, is represented as debating with himself — in a dialogue between his creative self, *gəuš tašan-*, and his just self, *aša-* — how to remedy the situation. A protector for the herd, i. e., a leader for the pastoral community, is appointed by Ahura's wisdom. It seems to me that with this symbolic narrative Zarathushtra presented his credentials, as it were, to his neophytes. Stanzas 9 and 10 show that he met, or at any rate expected, some opposition. Moulton[5] recognizes the 'dramatic effectiveness in the method the Prophet takes for acknowledging his own insufficiency for a task demanding strength as well as wisdom;

1. ZT 45.
2. Op. cit. 44, and footnotes to same.
3. § 70.
4. ZRC 48.
5. ERPP 92f.

and we can appreciate the unquestioning faith with which he assumes, and makes his clients assume, that Ahura's promise avails for him against a world in arms'. In stanza 11, symbolism is abandoned and Zarathushtra makes a direct appeal to the people, receiving a direct answer which shows that his credentials have been accepted.

§ 85. YASNA 43 AS A MEDITATION. In translating Yasna 43, I have, as elsewhere[6], ignored tradition, and have tried to interpret it on the basis of the text alone. The tradition[7] is that Zarathushtra received a direct revelation from Ahura through the agency of the Amshaspand Bahman (the later form of *vohu- manah-*). In rejecting tradition, I take the view of Madan[8], who, comparing the accounts of Zarathushtra given in the Gāthās and in the Pahlavi writings, concludes that 'when we meet with two such entirely conflicting statements of facts made at different periods of time, the earlier account must be accepted as more genuine and truthful'. The earlier, and the more literal, interpretation of this Yasna is the one I have tried to present in my translation. It seems likely that the origin of the tradition is to be found in the syntax of the Later Avesta and in its doctrine of the Amshaspands. As I have said, the instrumental is legitimately employed in the later texts as the case of the subject[9], but I have tried to demonstrate in my *Study* of the Instrumental that it is to be translated literally in the Gāthās. Therefore in the opening lines of 43.7, 9, 11, 13, 15, *vohū manaŋhā* is not the subject of the preceding verb, but the means. Furthermore, *vohu- manah-* is found in the Later Avesta as an Amshaspand, an independent and personal divinity, but, as I have tried to show[10], in the Gāthās it is only the name of a quality possessed both by Ahura and by man. It is not a Gāthic but a Later Avestan viewpoint that makes *vohū manaŋhā* in the lines mentioned an active agent. The traditional interpretation is, therefore, anachronistic. Now the stanzas in question, literally translated, become not a narrative of revelation, but a meditation, a record of Zarathushtra's mental prayer, and nothing more. To quote again from Madan[11]: 'We find a regular train of thoughts expressed in the

6. Cf. § 6.
7. The traditional interpretation is best presented in ZPAI, Chap. 4.
8. D.M. Madan, Revelation Considered as a Source of Religious Knowledge; British India Press, Bombay 1909; p. 2.
9. § 11.
10. §§ 29-32.
11. Op. cit. 11.

chapter in the order in which they rush into the mind of the prophet when he is in a contemplative mood. If meditation and the result of meditation is revelation, then alone could the teachings of Zarathushtra be called a revelation'. The inquiry in stanza 7, then, which is traditionally ascribed to *vohu- manah-*, is really Zarathushtra's own thought, inspired by the good purpose with which his contemplation of Ahura's wisdom filled him [12]. The first two lines of this stanza are thereafter repeated as a formulaic introduction to the prophet's succeeding reflections.

12. Cf. my translation.

VIII. TEXT, TRANSLATION, NOTES

Yasna 28

1 ahyā [1] yāsā [2] nəmaŋhā [3] ustānazastō rafəδrahyā
mainyəuš [4] mazdā [5] paourvīm spəntahyā [6] ašā [7] vīspəng [8] šyaoθanā
vaŋhəuš xratūm [9] manaŋhō [10] yā [11] xšnəvīšā gəuščā [12] urvąnəm [12]

2 yə̄ vå [1] mazdā [2] ahurā pairī.ǰasāi vohū manaŋhā [3]
maibyō dāvōi ahvå astvatasčā hyaṯčā manaŋhō
āyaptā ašāṯ [4] hačā yāiš [5] rapantō daidīṯ [6] xᵛāθrē

28. 1. With-hands-outstretched in reverence [3] for this [1] support, I beg [2] through wisdom [5] first, (and) through justice [7], the deeds of the spirit [4] beneficent-towards [6] all [8]-men, whereby [11] I may satisfy the will [9] of good purpose [10] and the herd-soul [12].

2. (To me) who would approach you [1], O wise [2] Ahura, through good purpose [3], grant to me the blessings of life — both (that) of material (existence) and that of the mind — in accordance with justice [4], (blessings) by which [5] it [6] shall place (its) upholders in bliss.

28. 1: AiW 1509, 1288, 558. [1]I. e., that mentioned in a lost prose passage preceding this stanza. For discussion of the theory that the Gs. were originally connected by sections of prose, cf. Gdn. GIP 2.29; BGA iv-v; 3 Conf. 39-52. [2]Sc. 'you, O Ah.' [3]Cause. Following the suggestion of AF 2. 136, I have tried to connect the third and fourth words of the stanza as closely as possible. [4]Tech., § 78. [5]Aspect, § 22; means; BGA, voc., § 55. [6]Tech., § 81. [7]Aspect, § 27; means; BGA, voc., § 56. [8]Against AiW 1462 fin., I take as acc. pl. m., depending on the verbal adj. *spəntahyā*, q. v.; OCA 190 remarks that the Gs. regularly have *vīspaŋąm* in gen. pl. [9]Tech., § 71. [10]Aspect, § 31; subjective gen. This refers to 29.7 where Ah. through good purpose provides a protector for *gəuš urvan-*. [11]Means; relative used adverbially. [12]Cf. § 84.

2: AiW 499 f., 333, 1508. [1]For pl., § 51. [2]Adj., § 23. [3]Aspect, § 31; means; BGA, voc., § 56. [4]Virtue; BGA, p. n., means. Mills, Cama Mem. Vol., ed. Modi, 136, says that *aša-* here 'most immediately expresses the moral idea of conscientious desert on the very score of which the supplicator makes his prayer'. [5]With AW, means; so, too, originally, Bthl., AF 2.137; but BGA, instr. used as subject, cf. § 43.6. [6]I.e., justice.

3 yə̄ vå [1] aŝā [2] ufyānī manasčā [3] vohū apaourvīm
mazdąmčā [4] ahurəm [5] yaēibyō [6] xŝaθrəmčā [7] aγžō.nvamnəm
varədaitī ārmaitiš [8] ā mōi rafəδrāi [9] zavə̄ng ǰasatā [1]

4 yə̄ urvąnəm mə̄n gairē vohū dadē haθrā manaŋhā [1]
aŝīščā šyaoθananąm [2] vīduš [3] mazdå [4] ahurahyā
yavaṯ isāi tavāčā avaṯ xsāi aēšē ašahyā [5]

5 ašā [1] kaṯ θwā darəsānī manasčā [2] vohū vaēdəmnō [3]
gātūmčā ahurāi [4] səvištāi sraošəm(čā) [5] mazdāi [6]
anā mąθrā [7] mazištəm vāurōimaidī [8] xrafstrā hizvā [9]

3. (To me) who would praise you [1] through justice [2], (who would praise) both good purpose [3] and wisdom [4] as-never-before, (who would praise) Ahura [5], for whom [6] piety [8] makes-to-grow undiminishing dominion [7] also, come [1] at call as a support [9] to me.

4. I, who, in-union-with good purpose [1], have kept (my) mind on watching-over the soul, and who-have-known [3] the rewards for deeds [2] of Ahura's wisdom [4], as-long-as I can and may, so-long will I teach the seeking of justice [5]

5. through justice [1]. When shall I see thee, as-one-who-knows [3] both the good purpose [2] and the dwelling-place of Ahura [4], most mighty, and obedience [5] to wisdom [6]? (*People*:) With this sacred-word [7] may we turn [8] the robber-horde to the greatest-thing by means of the tongue [9].

3: AiW 79, 50f., 1668. [1] For pl., § 51. [2] Aspect, § 27; means; BGA, voc., § 56. [3] Aspect, § 31; appositive to *vå*. [4] Aspect, § 22; appositive to *vå*. [5] Appositive to *vå*. [6] I take *ahurəm* as antecedent, explaining the pl. as in n. 1; BGA, '(all) die, denen'. [7] Virtue. [8] I.e., of men, therefore a virtue. [9] Dat. of purpose.

4: AiW 514, 1762, 1315. [1] Aspect, § 31; assoc., depending on *haθrā*. [2] Objective gen., depending on *aŝīš-*. [3] Non-tech., § 79, but equivalent to a finite verb. [4] Aspect, § 22; subjective gen. with *aŝīš*. [5] Aspect, § 27; equivalent to Paradise; objective gen., depending on *aēšē*.

5: AiW 697, 1634, 1361. [1] Virtue; means, cf. 46.2[4]. BGA, p. n., voc., § 56. I believe that this word completes the last sentence of the preceding stanza, because of the logical thought thus fully expressed (cf. § 28), and because adverbial *kaṯ* must stand first in the sentence; cf. AiW 436, and 48.2, 50.1. [2] Aspect, § 31, and, to judge by its association with *gātūm*, equivalent to Paradise. Because of the word-order, I take as object of *vaēdəmnō*, but BGA as object of *darəsānī*. Cf. a similar arrangement in 28.3, where I have taken *apaourvīm* with both members

6 vohū gaidī manaŋhā [1] dāidī ašā [2] då darəgāyū [3] **Y. 28**
ərəšvāiš tū [4] uxδāiš [5] mazdā [6] zaraθuštrāi aoȷōnghvaṯ rafənō
ahmaibyāčā [7] ahurā yā [8] daibišvatō [dvaēšå] taurvayāmā

7 dāidī ašā [1] tąm [2] ašīm vaŋhəuš āyaptā manaŋhō [3]
dāidī tū [4] ārmaitī [5] vīštāspāi īšəm maibyāčā
dåstū [6] mazdā [7] xšayāčā [8] yā [9] və [10] mąθrā srəvīm ārādå

6. Come through good purpose [1]. Give through justice [2] a lasting [3] gift. In accordance with (thy) righteous words [5], (grant) through wisdom [6] to Zarathushtra strong support, and to us [7], O Ahura, whereby [8] we may overcome the hostile.

7. (*Z*:) Grant through justice [1] this [2] reward, (namely) the blessings of good purpose [3]. Grant through piety [5] to Vīshtāspa and to me (our) desire. Grant through wisdom [7] and power [8] (that) by which [9] your [10] prophet may-make-for-himself a hearing.

of the correlative phrase. [3] Tech., § 79. [4] Dat. for gen., Rt. § 468. [5] Tech., § 82. [6] Aspect, § 22; indirect object of *sraošəm*, Rt. §§ 459, 467; BGA, 'des Mazdāh', but would *sraošəm* govern any gen. other than the subjective, which can hardly be the meaning here? [7] Means. BGA, Anm., 'dass der Gläubige des Paradieses teilhaftig wird', which seems to support my theory of n. 1. The aspiration expressed in the first part of the present stanza cannot properly be designated as a *mąθra-*, but the promise begun in the last sentence of stanza 4 and finished in this stanza can be so designated. Cf. EZ 345 [3]. [8] I assign the last sentence of this stanza and all of the next stanza to the congregation; cf. EZ 345 [4]. [9] Means.

6: AiW 494, 356, 740, 814 f. [1] Aspect, § 31; means; BGA, assoc. [2] Aspect, § 27; means. [3] I. e., eternal, as at 31.20 [3]. With Darm. and AW, I take with *då*, meaning Paradise; BGA, with *rafənō*. [4] AiW 654, emphatic particle, which BGA leaves untranslated. [5] Assoc. [6] Aspect, § 22; means; BGA, voc., § 61. [7] Cf. 28.5 [8]. [8] Means; relative used adverbially.

7: AiW 333, 374, 550, 335. [1] Aspect, § 27; means; BGA, voc., § 56. [2] zSP 6 shows that *ta-* points either forward, as here, or back, but that it is never the simple article; cf. BGA. [3] Aspect, § 31; equivalent to Paradise; BGA, c.n. [4] As at 28.6 [4]. [5] Aspect, § 37; means; BGA, voc., § 57. With AW Urtext 1913. 367, I adopt the reading of K5, § 2, against *-tē* of AiW and NA, for this reason. There are here three consecutive sentences, each beginning with an imperative, and each containing an object. The first and third imperatives are followed by instrumentals which designate the means by which the desired action is to be achieved. For the sake of symmetry, then, I consider an instr. necessary to complete the thought of the second imperative. [6] *-tū* as in n. 4. [7] Aspect, § 22; means; BGA, voc., § 55. [8] AiW 550 gives as hapaxlegomenon in Gs., but cf. *xšyō*, 31.20, and *xšayō*, 32.5, both of which AW 1911. 31 f., q.v., connects with this stem. [9] Means. [10] For pl., § 53.

8 vahištəm θwā [1] vahištā yəm ašā [2] vahištā hazaošəm
ahurəm [3] yāsā vāunuš narōi fərašaoštrāi maibyāčā
yaēibyasčā īṯ råŋhaŋhōi vīspāi yavē vaŋhəuš manaŋhō [4]

9 anāiš vå [1] nōiṯ ahurā mazdā [2] ašəmčā [3] yānāiš [4] zaranaēmā
manasčā [5] hyaṯ vahištəm yōi və [1] yōiθəmā dasəmē stūtąm
yūžəm [1] zəvīštyåŋhō [6] īšō xšaθrəmčā [7] savaŋhąm [8]

10 aṯ yəng [1] ašāaṯčā [2] vōistā vaŋhəuščā dāθəng [3] manaŋhō [4]
ərəθwəng mazdā [5] ahurā aēibyō pərənā āpanāiš [6] kāməm
aṯ və [7] xšmaibyā [8] asūnā vaēdā x^{v}araiθyā vaintyā sravå

8. Thee [1], the best-one, the aspect-of-Ahura [3] of-like-will with the best justice [2], I beg for the best-things — having desired for the hero Frashaoshtra, and for myself, and for (those) to whom thou shalt give it, — (the best things) of good purpose [4] for all time.

9. In-the-use-of-these favors [4], may we not anger you [1], O Ahura, through wisdom [2], nor justice [3], and the purpose [5] which (is) best, we-who-strive in the offering of praises to you [1]. You [1] (are) most furthering-of [6] the desires for, and the dominion [7] of, salvation [8].

10. Then (for those) whom [1] thou dost know (as) worthy both on account of (their) justice [2] and (as being) understanding [3] of good purpose [4], O wise [5] Ahura, for them fulfill desire with attainments [6]. Then indeed [7], successful for you [8], I know, (shall be) the prayerful words that-serve-a-good-end.

8: AiW 1288, 1795 f., 1353, 1518. [1] I.e., *vahišta- manah-*, the aspect, § 29. [2] Aspect, § 27; assoc., depending on *ha-ɣaošəm*. [3] Tech., § 20. [4] Aspect, § 31; equivalent to Paradise; gen. of the whole, depending on *vahištā* understood.

9: AiW 1669 f., 1237, 1691 f. [1] For pl., § 51. [2] Aspect, § 22; means; BGA, voc., § 55. For significance of position, § 60. [3] Aspect, § 27; appositive to *vå*, i.e., acc., and so, originally, Bthl., AF 3.29; BGA, voc., § 60. [4] Means. [5] Aspect, § 31; same construction as *ašəm*. [6] For pl., § 51. [7] Aspect, § 34; equivalent to Paradise. Against BGA, I take as connected by *-čā* with *īšō*, both being objects of *zəvīštyåŋhō*. [8] I take as gen. ἀπὸ κοινοῦ: objective with *īšō*, and subjective with *xšaθrəm*.

10: AiW 351 f., 329, 1869. [1] Includes a reference to Z's congregation, which is addressed directly in pāda 5. [2] Virtue. [3] Tech., § 74. [4] Virtue, objective gen., depending on *dāθəng*, cf. § 74. [5] Adj., § 23. [6] Means. [7] Cf. Baunack 353 and zSP 57, for emphatic use of *və* here. [8] I believe that Z here addresses his congregation, and take this pronoun as dat. of advantage, depending on *asūnā*. This interpretation makes it unnecessary to take this form as ablatival, as does AiW 1869, s. v. *x^{v}araiθya-*, n. 1.

11 yə̄ āiš [1] ašəm [2] nipåŋhē manasčā [2] vohū yavaētāitē **Y. 28**
tvəm mazdā [3] ahurā frō.mā sīšā θwahmāṯ vaočaŋhē
mainyəuš [4] hačā θwā əəåŋhā [5] yāiš [6] ā aŋhuš paouruyō [7] bavaṯ

11. (Me) who, therefore [1], would preserve justice [2] and good purpose [2] for-all-time, do thou, O wise [3] Ahura, teach me with thy mouth [5] to proclaim in accordance with thy (good) purpose [4] how [6] the first [7] life shall be.

11: AiW 886, 1575, 929. [1] Cause, adverbial. [2] Virtue. [3] Adj., § 23. [4] Equivalent to aspect (*vaŋhāuš*) *manaŋhō*; gen. for abl., depending on *hačā*. Because of the word-order, I take this phrase as a modifier of *vaočaŋhē*, rather than of *frō sīšā*, as does BGA. [5] Means. [6] Means, depending on *ā*, AiW 302 med. I have adopted the interpretation of EZ 346[4] for this line, but cf. zSP 36, and AW for a suggestive alternative. [7] Cf. EZ, l. c.

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1 xšmaibyā [1] gəuš [2] urvā [2] gərəždā
kahmāi [3] mā θwarōždūm [1] kə mā tašaṯ
ā mā aēšəmō hazasčā [rəmō] āhišāyā dərəščā təviščā
nōiṯ mōi [4] vāstā xšmaṯ [1] anyō *aṯ* [5] mōi sąstā [1] vohū vāstryā

2 adā tašā [1] gəuš [1] pərəsaṯ ašəm [2] kaθā tōi gavōi ratuš
hyaṯ hīm [3] dātā [4] xšayantō [5] hadā vāstrā [6] gaodāyō θwaxšō
kəm hōi uštā [7] ahurəm [8] yə drəgvō.dəbīš [9] aēšəməm vādāyōiṯ

29. 1. To you [1] the soul [2] of the herd [2] complained: For what [3] did you [1] fashion me? Who created me? Me do passion and cruelty oppress, and outrage, and brutality. Not for me [4] (is there) a herder other than you [1]. Then [5] create [1] for me the good things-of-herding.

2. Then the creator [1] of the herd [1] asked justice [2]: Is-there to thee a judge for the herd, so-that those-who-have-control [5] may establish [4] this [3] together with the herder [6], (namely) cattle-tending zeal? Whom (hast thou) as lord [8] for it according to desire [7], who may ward off passion together with the wicked [9]?

29. 1: AiW 516, 795, 1800, 649, 1413, 1560. [1] For pl., § 52. Abruptness of opening suggests preceding prose passage; cf. 28.1 [1]. [2] Cf. § 84. [3] I have adopted Bthl.'s earlier interpretation here, AF 3.23, as being more in harmony with my theory as to the whole yasna, q. v., § 84. [4] Dat. of possession. [5] M.g. for MS *aθā*; so AW Urtext.

2: AiW 55, 1498, 552, 794, 1382, 35. [1] Tech., § 70. [2] Aspect, § 27. [3] I follow AF 3.30, rather than BGA. [4] I take *dātā* as in AF 3.31. [5] I take as a generalization of the specific *ratuš*, believing this to be a possible explanation of the otherwise puzzling change from sg. *tōi* to pl. *dātā xšayantō*. [6] Against BGA, I take as the noun of agency, rather than as the abstract noun. Two factors are necessary to the prosperity of the herd, the existence of the herder and the establishment of the industry, i.e., *gaodāyō θwaxšō*. [7] Against BGA, I take as the common adverb, AiW 417, referring to the desire of the herd-soul expressed in the last line of stanza 1. [8] C.n.; cf. § 19. [9] Tech., § 26; assoc.

3 ahmāi ašā [1] nōiṯ sarəǰā advaēšō gavōi paitī.mravaṯ [2]
avaēšąm [3] nōiṯ vīduyē yā [4] šavaitē ādrōng ərəšvåŋhō
hātąm hvō aoǰištō yahmāi zavōng ǰimā kərədušā [5]

4 mazdå [1] saxᵛārə mairištō yā zī vāvərəzōi pairī.čiθīṯ
daēvāišča [2] mašyāišča [3] yāčā varəšaitē aipī.čiθīṯ
hvō vīčirō ahurō [4] aθā [nə] aŋhaṯ yaθā hvō vasaṯ

5 aṯ vā ustānāiš ahvā zastāiš [1] frīnəmnā ahurāi ā
mə urvā gəušča azyå hyaṯ mazdąm [2] dvaidī fərasåbyō [3]
nōiṯ ərəžəǰyōi fraǰyāitiš nōiṯ fšuyentē drəgvasū [4] pairī

3. To this it [2] answered: Through justice [1] (there is) not a helper unhostile to the cattle. Theirs [3] not to understand how [4] the righteous treat the lowly. Of beings he is the strongest to whom, at call, I come with aid [5].

4. Wisdom [1] (is the one) most mindful-of decrees which, indeed, have been carried out in the past both by daēvas [2] and by mortals [3], and (those) which shall be carried out in the future. This aspect-of-Ahura [4] (is) the decider. So let it be as this-one shall will.

5. (*Herd-soul*:) Then, indeed, with outstretched hands [1], let-us-two-be praying to Ahura, my soul and (that) of the pregnant cow, while we-two press (his) wisdom [2] for pronouncements [3]. Not for the right-living-man, not for the cattle-breeder, (let there be) destruction among the wicked [4].

3: AiW 1566, 1445, 322, 467. [1] Virtue; cause; BGA, p. n., instr. used as subject. The idea here seems to be that, since herding is not yet firmly established and recognized, there is no one to engage in it from a sense of duty, i.e., *ašā*; cf. § 28. But the herd, typifying those who suffer from the nomads, cf. § 84, may look for help from Ah. under his aspect of justice, hence the promise in the last stanza. [2] I.e., Ah., who speaks under the aspect of justice throughout this stanza and the next. [3] In the symbolic terminology of this yasna, this stands for men in general, but can be taken as meaning the nomads. [4] Assoc.; relative used adverbially. [5] Assoc.

4: AiW 1569, 1438, 271 f. [1] Aspect, § 22. [2] Tech., § 73; means. [3] Means. [4] Tech., § 20.

5: AiW 1016, 633, 228, 688, 979. [1] Assoc. [2] Aspect, § 22. [3] AiW 1002 takes this form as used for instr., and Rt. § 428 explains *-byō* for *-bīš* as syncretism. AiW, l. c., connects the word with *sāh-*, ibid. 1574 f., 'teach', compounded with *frā-*, 'publish'. I have retained the literal mg., explaining the construction as dat. of purpose. AW, 'zu Anordnungen'. [4] Tech., § 26.

6 aṯ ə̄ vaočaṯ ahurō mazdå [1] vīdvå [2] vafūš vyānayā [3]
nōiṯ aēvā ahū vistō naēdā ratuš ašāṯčīṯ [4] hačā
aṯ zī θwā fšuyantaēčā vāstryāičā θwōrəštā tatašā [5]

7 tə̄m [1] āzūtōiš ahurō [2] mąθrəm tašaṯ ašā [3] hazaošō
mazdå [4] gavōi xšvīdəmčā hvō.urušaēibyō spəntō [5] sāsnayā [6]
kastē [7] vohū manaŋhā [8] yə̄ ī dāyāṯ ə̄əāvā marətaēibyō [9]

8 aēm mōi [1] idā vistō [2] yə̄ nə̄ [3] aēvō sāsnå gūšatā
zaraθuštrō spitāmō hvō nə̄ [4] mazdā [5] vaštī ašāičā [6]
čarəkərəθrā [7] srāvayeŋhē hyaṯ hōi hudəmə̄m dyāi vaxəδrahyā

6. Then himself spoke Ahura the wise [1], knowing [2] the prophecies by wide-perception [3]: Indeed, not a lord, nor yet a judge, has been found in accordance with justice [4]; but, surely, thee both for the cattle-breeder and for herding did the creator [5] fashion.

7. (*Z*:) This [1] sacred-word of fatness did the aspect-of-Ahura [2] of-like-will with justice [3], wisdom [4], make for the herd, and milk for-those-desiring-food, beneficent [5] through (his) doctrine [6]. (*Herd-soul*:) Whom hast thou [7] through good purpose [8] who shall look after us-two for men [9]?

8. (*Ah.*:) This-man here has been found [2] for me [1], who, alone, has hearkened to our [3] doctrines, Zarathushtra Spitāma. He for us [4] under-the-aspect-of-wisdom [5], and for justice [6], is willing to proclaim duties [7]. So let-us-give him sweetness of speech.

6: AiW 11, 1346, 1478, 281, 798. [1] Adj., § 23. [2] Non-tech., § 79. [3] Means. [4] Virtue; cf. 29.3 [1]. [5] I.e., *gāuš tašan-*, cf. § 70.

7: AiW 343, 1796, 724. [1] I believe that Z here concludes an explanatory interpolation, resuming the symbolic narrative in line 3; cf. § 84. The demonstrative suggests a preceding prose passage; cf. BGA, Anm., and 28.1 [1]. [2] Tech., § 20. [3] Aspect, § 27; assoc. [4] Aspect, § 22; appositive to *ahurō*. [5] Tech., § 81. [6] Means. [7] Dat. of possession. [8] Aspect, § 31; means; BGA, instr. used as voc., § 56. [9] After AW, dat. of advantage.

8: AiW 1315, 1574, 582, 1826. [1] I.e., under the aspect of good purpose. So Gray, JAOS 21.2.115. [3] For pl., § 53. [4] For pl., § 51. [5] Aspect, § 22; means; BGA, voc., § 55. [6] Aspect, § 27; dat. of advantage; BGA, dat. as gen. [7] So Gray, l. c., against BGA. Certainly the duties of man, rather than the thoughts of Ah., are the main theme of Z's discourses.

9 aṯčā gəuš urvā raostā yə anaēšəm xšąnməne rādəm **Y. 29**
vāčim nərəš asūrahyā yə mā vasəmī īšā.xšaθrīm
kadā yavā hvō aŋhaṯ yə hōi [1] dadaṯ zastavaṯ avō

10 yūžəm [1] aēibyō [2] ahurā aogō dātā ašā [3] xšaθrəmčā [4]
avaṯ vohū manaŋhā [5] yā [6] hušəitīš rāmąmčā dāṯ [7]
azəmčīṯ ahyā mazdā [8] θwąm məŋhī paourvīm vaēdəm

11 [1] kudā ašəm [2] vohučā manō [2] xšaθrəmčā [2] aṯ mā [3] mašā
yūžəm mazdā [4] frāxšnənē mazōi magāi [5] [ā] paitī.zānatā [6]
ahurā [7] nū nå [8] avarə əhmā rātōiš yūšmāvatąm [9]

9. And then the soul of the herd lamented : O-that-I should-put-up-with a powerless protector, (with) the voice of a weak man, I-who, indeed, desire one-ruling-mightily. When shall he ever be, who shall give him [1] active aid !

10. Do you [1] for them [2], O Ahura, give (him) strength through justice [3], and that power [4] through good purpose [5], by which [6] he [7] shall establish good-dwelling-places and peace. I at-any-rate, have recognized thee as chief provider, through wisdom [8], of this-thing.

11 [1]. (*Z*:) Where (else are) justice [2] and good purpose [2] and power [2] ? Then, indeed [3], O mortals, consent [6] to the great gift [5] for instruction through wisdom [4]. (*People*:) Through Ahura [7] now (bring) us [8] aid; let us be of service to you [9].

9 : AiW 1492, 554, 1381, 269, 1686. [1] I.e., Z.

10 : AiW 39, 1524, 1320. [1] For pl., § 52. Against 3 Conf. 50, and other translators, I take this stanza as a continuation of the herd-soul's address to Ah., begun in stanza 9, but, with others, I assume the loss of a connecting piece of prose. Finding the appointed protector unsatisfactory, it appeals to Ah. for the gifts which shall make Z's task easier for him. [2] I.e., the cattle ; dat. of advantage. [3] Virtue ; means ; BGA, p.n., voc., § 56. [4] Virtue. [5] Virtue ; means ; BGA, p.n., voc., § 56. [6] Means. [7] I.e., Z. [8] Aspect, § 22 ; means ; BGA, voc., § 61.

11 : AiW 472, 1659, 176, 1519. [1] Z, having concluded the symbolic narrative, cf. § 84, makes a practical application of its lesson in appealing to the people to accept him as their religious teacher. [2] Virtue, cf. 29.10[1], 4, 5. [3] Against BGA, I take as emphatic particle, AiW 1097 med. [4] Aspect, § 22 ; means ; BGA, voc., § 55. [5] Tech., § 76. [6] Cf. Skt. *prati-jānāti*, MW 665c. [7] Means ; BGA, voc., § 60. [8] Acc. of goal. [9] Here, as at 31.1, 32.1, 46.13, 46.18, 51.19, we have an indication that Z had associates, or helpers, in his missionary labors. For mg., § 65.

1 aṯ tā vaxšyā išəntō yā mazdāθā hyaṯčīṯ [1] vīdušē [2]
staotāčā ahurāi [3] yesnyāčā vaŋhəuš manaŋhō [4]
humązdrā [5] ašā [6] yečā yā raočəbīs [7] darəsatā urvāzā

2 sraotā gəuš.āiš [1] vahištā avaēnatā sūčā manaŋhā [2]
āvarənå vīčiθahyā [3] narəm narəm xᵛahyāi tanuyē
parā mazə yåŋhō ahmāi [nə] sazdyāi baodantō paitī

3 aṯ tā mainyū [1] paouruyē yā [2] yəmā xᵛafnā [3] asrvātəm
manahi[čā] vačahičā šyaoθanōi hī [4] vahyō akəmčā
(ay)åsčā hudåŋhō [5] ərəš vīšyātā nōiṯ duždåŋhō [5]

30. 1. Then these-things I will tell those desiring (to listen, things) which (are) noteworthy, at least [1] for the initiate [2], both hymns and prayers to Ahura [3], (arising) from good purpose [4], and the bliss — which (is) with the heavenly-lights [7] — which shall be seen on account of his justice [6] by him-who-marks-well [5] (what I say).

2. Hear with (your) ears [1] the best-things. Look (at them) with the clear purpose [2] of deciding-between [3] the two-confessions-of-faith, man by man, (each) for his-own self, intending to accomplish (it) for ourselves before the great judgment.

3. Now these two-spirits [1] at the beginning, the [2] twins, by a vision [3], revealed-themselves in thought, and in word, and in deed, (as) these-two [4], the better and the bad; and of these-two the wise [5] have chosen rightly, not the foolish [5].

30. 1: AiW 1161, 1834. [1] So Gdn., BB 12.93. [2] Tech., § 79. [3] Dat. of indirect object, depending on implied verb of offering. For my interpretation of the word-order, cf. 28.5[2]. [4] Virtue; subjective gen.; Darm. 220[3]: 'récitées dans un esprit de piété'; BGA, p.n., objective gen., depending on *yesnyā*. [5] Means. [6] Virtue; cause; cf. 28.5[1]; BGA, p.n., assoc. [7] Assoc.

2: AiW 486, 1581 f., 1437, 1568 f. [1] Means. [2] Assoc. [3] I take as objective gen., depending on *manaŋhā*, following, in part, the explanation given by Haug 1.98; BGA connects with *vahištā*.

3: AiW 1291 f., 45, 757. [1] Tech., § 78. [2] With Bleeck-Spiegel, AF 2.120, Gray JAOS 21.2.121, Gdn. Lb. 324, I take the relative as articular, thus leaving

4 aṯčā hyaṯ tā hōm mainyū [1] ǰasaētəm paourvīm dazdē
gaēmčā aǰyāitīmčā yaθāčā aŋhaṯ apəməm aŋhuš
ačištō drəgvaṯąm [2] aṯ ašāunē [2] vahištəm manō [3]

5 ayå mainivå [1] varatā yə drəgvå [2] ačištā vərəzyō
ašəm [3] mainyuš [1] spəništō [4] yə xraoždištəng asənō vastē
yaēčā xšnaošən ahurəm haiθyāiš šyaoθanāiš [5] fraorəṯ mazdąm [6]

6 ayå nōiṯ ərəš vīšyātā daēvāčinā [1] hyaṯ īš ā.dəbaomā [2]
pərəsmanəng upā.ǰasaṯ hyaṯ vərənātā ačištəm manō [3]
aṯ aēšəməm həndvārəntā yā [4] bąnayən ahūm marətānō

4. And then when these two-spirits [1] came together, first they established both life and non-life, and that there should be, at-the-last, the worst existence for the wicked [2], but, for the just-man [2], the best purpose [3].

5. Of these two-spirits [1], he-who (is) wicked [2] chose doing the worst-things, the most beneficent [4] spirit [1], who is-clothed-in the most steadfast heavens, (chose) justice [3], and (so do they) who would satisfy Ahura by honest deeds [5], (who) gladly (satisfy his) wisdom [6].

6. Of these-two, the daēvas [1], also, chose not rightly, because a delusion [2] came-upon them as-they-deliberated, so that they chose the worst purpose [3]. Then together-they-betook-themselves to passion, tby which [4] hey sickened the life of man.

the finite verb free for use in the main clause; BGA, Anm., finds the main verb lacking. [3] Means. [4] Nom. dual, Jn. Av. Gr. § 395. [5] Tech., § 83.

4: AiW 501, 54, 81. [1] Tech., § 78. [2] Tech., § 26. [3] Aspect, § 31; equivalent to Paradise; so Gdn. Lb. 324. Cf. EZ 349[4] for criticism of BGA 'Aufenthalt'.

5: AiW 1360 f., 1394, 558. [1] Tech., § 78. [2] Tech., § 26. [3] Virtue; so Gdn. Lb. 324; BGA, p.n. [4] Tech., § 81. [5] Means. [6] Aspect, § 22; appositive to *ahurəm*.

6: AiW 441, 322, 1360, 926. [1] Tech., § 73. [2] Cf. 32.5 for an allusion to this incident. [3] Cf. § 29. [4] Means.

7 ahmāičā [1] xšaθrā [2] ǰasaṯ manaŋhā [2] vohū ašāčā [2]
aṯ kəhrpəm [3] utayūitīš dadāṯ ārmaitiš [4] ąnmā
aēšąm [5] tōi [6] ā aŋhaṯ [1] yaθā ayaŋhā [7] ādānāiš [7] paouruyō

8 aṯčā yadā aēšąm [1] kaēnā ǰamaitī aēnaŋhąm
aṯ mazdā [2] taibyō [3] xšaθrəm [4] vohū manaŋhā [5] vōivīdāitē [6]
aēibyō [7] sastē ahurā yōi ašāi [8] dadən zastayō druǰim [9]

9 aṯčā tōi vaēm hyāmā yōi īm fərašəm [1] kərənaon ahūm
mazdåsčā [2] ahuråŋhō [3] ā mōyastrā.baranā ašāčā [4]
hyaṯ haθrā manå bavaṯ yaθrā čistiš aŋhaṯ maēθā [5]

7. And to him [1] came piety [4], with power [2], with good purpose [2], and with justice [2], and established the perseverance (and) persistence of bodies [3], that he [1] may be first, ahead of them [5], through thy [6] accountings [7] by the metal [7].

8. And then when the punishment of their [1] sins shall come, then through wisdom [2], through good purpose [5], shall thy [3] dominion [4] be established [6] at the fulfillment for those [7], O Ahura, who have placed wickedness [9] in the hands of justice [8].

9. And then may we be those who shall make it, the world, prepared [1]. (May) both wisdom [2] (and)-the-(other-)aspects-of-Ahura [3] and justice [4] (come) hither, alliance-bringing, so that thoughts shall be united where knowledge is uncertain [5].

7: AiW 495, 359, 159. [1] I.e., the man who has chosen rightly. [2] Virtue; assoc.; BGA, instr. used as subject of *ǰasaṯ*. My literal translation of the instr. is here supported by that of 3 Conf. 64; cf. also § 12[24]. [3] I take *kəhrp-* here merely as meaning man in bodily form, i.e., in the present life, therefore in need of the perseverance which comes from piety. Cf. 51.17, where *kəhrp-* seems to be equivalent to 'person'. [4] Virtue; BGA, p.n. [5] I.e., those who have chosen wrongly. [6] I.e., Ah.'s. As 3 Conf. 64 points out, there seems to have been a prose passage between this stanza and the preceding one. The use of *aēšąm* and *tōi* without expressed antecedents can hardly be explained otherwise. [7] Means.

8: AiW 429, 1568. [1] As at 30.7[5]. [2] Aspect, § 22; means; BGA, voc., § 55. [3] For sg., § 50. Dat. for gen. [4] Aspect, § 34; equivalent to Paradise; BGA 129, s. v. Reich, c.n., with same significance. [5] Aspect, § 31; means; BGA, instr. used as subject of *vōivīdāitī (-ē)*, q.v. [6] Middle used as passive, Rt. § 614. Cf. AW Urtext 1909.46. I follow here the reading of J2 and K5, § 2, against NA and AiW 1319 med. [7] Dat. of advantage. [8] Virtue; dat. of reference; BGA, p.n. Cf. 48.1 for another allusion to this event. [9] Tech., § 26.

9: AiW 275, 1006, 1190, 1762. [1] So Jn. Av. Reader 81, 'in the Biblical sense'. [2] Aspect, § 22; nom. pl. in dvandva compound with *ahuråŋhō*; BGA, voc. [3] Tech., § 20. [4] Aspect, § 27; nom. pl. in dvandva compound with

10 adā zī avā drūǰō [1] [avō] bavaitī skəndō spayaθrahyā **Y. 30**
aṯ asištā yaoǰantē ā hušitōiš vaŋhəuš manaŋhō [2]
mazdå [3] ašahyāčā [4] yōi zazəntī vaŋhāu sravahī

11 hyaṯ tā urvātā sašaθā yā mazdå [1] dadāṯ mašyåŋhō
xᵛītičā [2] əŋəitī hyaṯčā [2] darəgəm drəgvō.dəbyō [3] rašō
savačā [4] ašavabyō aṯ aipī tāiš [5] aŋhaitī uštā

10. Then, indeed, shall occur the destruction of the prosperity or wickedness [1]. Then they shall partake of the promised-reward in the good-dwelling of good purpose [2], of wisdom [3], and of justice [4], (they) who acquire a good reputation.

11. If you mark those prescriptions which the wise-one [1] has established, O mortals, both [2] well-being (and) pain, and [2] the long suffering for the wicked [3] and salvation [4] for the just [3], then after these-things [5] it shall be according to desire.

mazdåščā ahuråŋhō as its first member, cf. n. 2; a plural compound with two *-čā*'s, similar to the Vedic dual compound *pitárā mātárāca*, quoted by Debrunner, Glotta 15.15. [5] Tech., § 75. Cf. EZ 351 [3] for 'at home'.

10: AiW 1612, 1229, 1795. [1] Tech., § 26. [2] Aspect, § 31. [3] Aspect, § 22. [4] Aspect, § 27.

11: AiW 1552, 367, 1516, 417. [1] Adj., § 23. [2] So AiW 367 fin., s.v. *intay-*, n. 3. [3] Tech., § 26. [4] Tech., § 80. [5] I.e., the present life; assoc., depending on *aipī*, in petrified adverbial phrase.

1 tā [1] vō [2] urvātā [1] marəntō aguštā vačå sōnghāmahī
aēibyō yōi urvātāiš [3] drūǰō [4] ašahyā [5] gaēθå vīmərənčaitē
aṯcīṯ aēibyō vahištā yōi zrazdå aŋhən mazdāi [6]

2 yezī āiš [1] nōiṯ urvānē [2] advå aibī.dərəštā vahyå
aṯ vå [3] vīspōng āyōi yaθā [4] ratūm ahurō vaēdā
mazdå [5] ayå ąsayå yā [6] ašāṯ [7] hačā ǰvāmahī [8]

3 yąm [1] då mainyū [2] āθrāčā [3] ašāčā [4] čōiš rānōibyā xšnūtəm
hyaṯ urvatəm čazdōnŋhvadəbyō taṯ nō [5] mazdā [6] vīdvanōi vaočā
hizvā [7] θwahyā åŋhō yā [8] ǰvantō vīspōng vāurayā

31. 1. Remembering these [1] prescriptions [1] for you [2], unheeded words do we proclaim to those who, by the commands [3] of wickedness [4], destroy the creatures of justice [5], but the best (words) for those who are submissive-through-faith to the wise-one [6].

2. Since, because of these [1] (commands), the better way (is) not in sight to choose [2], then do I come to you [3] all as-one-whom [4] Ahura the wise [5] recognizes as judge of those two-parties, that [6] we [8] may live according to justice [7].

3. What [1] thou shalt give by the spirit [2] and by fire [3], and hast taught through justice [4], as reward for the two-parties, (and) what the decree for the wise (is), this, through wisdom [6], with the tongue [7] of

31. 1: AiW 1543, 49, 1145 f., 1400, 1702. [1] As described in 30.11, which this yasna appears to follow without interruption of thought. [2] Dat. of indirect object, depending on verbal idea implied in *urvātā*. In spite of Jn. A Hymn 19 and BGA Anm., this stanza seems to me to be addressed to the congregation; cf. n. 1, and 31.23. [3] Cause. [4] Tech., § 26. [5] Virtue, gen. being equivalent to adj. modifying *gaēθå*; BGA, p.n. [6] Adj., § 23; dat. depending on *zrazdå*, Rt. § 466.

2: AiW 91, 1544, 361, 502. [1] Cause, after Jn. A Hymn 22; AiW 308 fin. takes as adverb. [2] So AiW 1544, s.v. [3] I.e., the congregation. [4] AiW 1248 med. compares, for mg., with Lat. *qualis*. [5] Adj., § 23. [6] Means, used adverbially; antecedent is clause having *āyōi* as its verb. [7] Virtue. [8] Z here identifies himself with his hearers.

3: AiW 1523, 1535, 1446, 1815, 1361. [1] Acc. sg. t., attracted from neu. pl.

4 yadā ašəm [1] zəvīm aŋhən mazdåsčā [2] ahuråŋhō [3]
ašičā [4] ārmaitī [5] vahištā išasā [6] manaŋhā [7]
maibyō xšaθrəm [8] aoǰōnghvaṯ yehyā vərədā [9] vanaēmā [10] druǰim [11]

5 taṯ mōi vīčidyāi vaočā hyaṯ mōi ašā [1] dātā [2] vahyō
vīduyē vohū manaŋhā [3] məncā daidyāi yehyā mā ərəšiš [4]
tāčīṯ mazdā [5] ahurā yā nōiṯ vā aŋhaṯ aŋhaitī vā

thy mouth, tell us [5] for the knowing, whereby [8] I may convince all living-men.

4. If justice [1] (is) to-be-invoked, and (if) wisdom [2] and-the-(other)-aspects-of-Ahura [3] are (to be invoked), and the two-destinies [4] (given) through piety [5], (then) let-me-seek [6] for myself through the best purpose [7] (that) mighty power [8] by the increase [9] of which we may vanquish [10] wickedness [11].

5. Tell to me, for (my) discerning, that which has been appointed [2] to me, for my justice [1], (as) the better (lot) — for knowing through good purpose [3], and for keeping in mind — (that) from which reward [4] (shall come) to me; (tell) those-things-also, O wise [5] Ahura, which either are not to be, or are to be.

to gender and number of its predicate noun *xšnūtəm*, AiW 1201 fin. and note 11. [2] Tech., § 78; means. [3] Means. [4] Aspect, § 27; means. [5] As at 31.2[8]. [6] Aspect, § 22; means; BGA, voc., § 55. [7] Means. [8] Means; antecedent is *taṯ*.

4: AiW 1655, 28, 1420. [1] Aspect, § 27. [2] Aspect, § 22; nom. pl. as at 30.9[2], in dvandva compound with *ahuråŋhō*. [3] Tech., § 20; cf. n. 2. [4] With BGA, I take as dual, but as of a c.n., and not as in a dvandva compound as in AiW 242 fin. The meaning of the passage seems to be that Z invokes both the divine assistance and the incentives of reward and punishment, to aid his own good purpose in attaining the necessary influence for the success of his mission. [5] Aspect, § 37; means; BGA, nom. dual in dvandva compound with *aši-*, n. 4. [6] I take, with AW 1911.18, as 1st sg. subjunctive active; BGA, as imperative addressed to *vahištā manaŋhā*, q.v. [7] Virtue; cause; BGA, instr. used as voc., § 56. [8] I.e., 'influence', as prophet and teacher, cf. n. 4; virtue. [9] Means. [10] Pl. as at 31.2[8]. [11] Tech., § 26.

5: AiW 1437, 1405, 356, 271. [1] Virtue; cause; BGA, p.n., voc., § 56. [2] I take as 3rd sg. imperfect middle, used as passive, Rt. § 614; BGA, 2nd pl. imperfect active. Either form is to be explained by assuming an extension from the active sg. of the strong form of the root, cf. *dånte* 48.11, *dāmā* 34.3, *dātā* (3rd pl.) 44.20, and I can see no reason for changing the number of the person addressed. [3] After AW 1911.19, virtue; means; BGA, p.n., voc., § 56. [4] I follow the sense, although not the exact wording, of Jn. A Hymn 29. [5] Adj., § 23.

6 ahmāi aŋhaṯ vahištem yə̄ mōi [1] vīdvå [2] vaočāṯ haiθīm
mąθrəm yim [3] haurvatātō [4] ašahyā [5] amərətātascā [4]
mazdāi [6] avaṯ xšaθrəm [7] hyaṯ hōi [8] vohū vaxšaṯ [9] manaŋhā [10]

7 yastā [1] mantā paouruyō raočə̄bīš [2] rōiθwən xᵛāθrā [3]
hvō xraθwā [4] dąmiš ašəm [5] yā [6] dārayaṯ vahištəm manō [7]
tā mazdā [8] mainyū [9] uxšyō yə̄ [ā] nūrə̄mčīt ahurā [10] hāmō

8 aṯ θwā mə̄nghī paourvīm [1] mazdā [2] yazūm [1] stōi manaŋhā [3]
vaŋhə̄uš patarə̄m [4] manaŋhō [5]
hyaṯ θwā hə̄m čašmainī [6] [hə̄n] grabəm
haiθīm ašahyā [7] dąmīm aŋhə̄uš ahurəm [8] šyaoθanaēšū [9]

6. For him shall-there-be the best-thing, who, (being) an initiate [2] of mine [1], shall proclaim the true sacred-word, which [3] (is that) of welfare [4] and of immortality [4], (arising) from justice [5]; for the wise-one [6] (shall there be) that dominion [7] which he [9] shall increase for him [8] by good purpose [10].

7. He-who, as-primal-being, thus [1] thought-to-himself: Let the blissful-places [3] be filled with light [2] — he, by an act-of-will [4], (was) the creator of justice [5], (that will) whereby [6] he established the best purpose [7]. These through wisdom [8] thou hast exalted by the spirit [9] which even-until-now (is) the same-as an aspect-of-Ahura [10].

8. Then through (thy) wisdom [2] I recognized thee in (my) thought [3]

6: AiW 270, 143, 1337. [1] Ethical dat. [2] Tech., § 79. [3] Articular relative, Rt. § 749. [4] Tech., § 66; objective gen., depending on *mąθrəm*. [5] Virtue; subjective gen., modifying the genitives in n. 4; BGA, p.n., possessive gen. [6] Adj., § 23. I take as dat. of advantage; BGA, dat. as gen. The thought of this stanza seems to be that he who preaches the 'sacred-word' attains two ends, i.e., a reward for himself and dominion for Ah. Cf. the Christian expression 'for the glory of God and the salvation of one's soul'. [7] Aspect, § 34; nom., subject of *aŋhaṯ* to be supplied from line 1; BGA, nom. in apposition with *vahištəm*. [8] I.e., for Ah. under the aspect of wisdom. [9] I.e., the initiate. [10] Virtue; means; BGA, instr. used as subject of *vaxšaṯ*.

7: AiW 1528, 736, 1337, 1089. [1] Neu. pl., lit.: 'these (things)'. [2] Means. [3] I.e., Paradise. [4] Tech., § 71; means. [5] Virtue, i.e., the quality to be possessed by man; BGA, p.n. [6] Means; BGA, acc. pl. neu., object of *dārayaṯ*. [7] Virtue, i.e., the quality to be possessed by man; BGA, nom., subject of *dārayaṯ*. [8] Aspect, § 22; means; BGA, voc., § 55. [9] Tech., § 78; means. [10] Tech., § 20; assoc., depending on *hamō*; for construction, cf. Skt. [2] *samá*, MW 1152a.

8: AiW 1280, 905, 583, 736, 293. [1] Lit.: 'the first' and 'the youngest',

9 θwōi as ārmaitiš [1] θwō ā gəuš [2] tašā [2] as xratuš [3] **Y. 31**
mainyəuš [4] mazdā [5] ahurā hyaṯ ahyāi [6] dadå paθąm
vāstryāṯ vā āitē yə vā nōiṯ aŋhaṯ vāstryō

10 aṯ hī [1] ayå [2] fravarətā vāstrīm ahyāi [3] fšuyantəm
ahurəm [4] ašavanəm [5] vaŋhəuš fšənghīm manaŋhō [6]
nōiṯ mazdā [7] avāstryō davąsčinā humərətōiš [8] baxštā

as-being the beginning [1] and the end [1], the father [4] of good purpose [5], when I comprehended thee with my eye [6] (as) the real creator of justice [7], (as) lord [8] among the deeds [9] of life.

9. Thine was piety [1], thine, too, was the creator [2] of the herd [2], (thine) the will [3] of the spirit [4], O wise [5] Ahura, when thou didst appoint to it [6] a way to depend either on the herder, or on (one) who was not a herder.

10. Then it [1], of these-two [2], chose the cattle-tending herder for itself [3], (as) a just [5] lord [4], (as) a promoter of good purpose [6]. Through (thy) wisdom [7], the non-herder, even-though-desiring-it, shall not share-in the good-message [8].

i.e., the latest; cf. in Old Testament, Is. 41.4, 44.6, 48.12; in New Testament, Apoc. 1.8, 2.8, 21.6. [2] Aspect, § 22; means; BGA, voc., § 55. [3] Means. [4] Figurative, equivalent to 'creator', cf. 44.4. [5] Virtue, as at 31.7[7]; BGA, p.n. [6] Means. [7] Virtue, as at 31.7[5]; BGA, p.n. [8] C.n., § 19. [9] For an explanation of this pāda, cf. Jn. A Hymn 35.

9: AiW 645, 843, 363. [1] Aspect, § 37. [2] Tech., § 70. [3] Tech., § 71. [4] Tech., § 78. [5] Adj., § 23. [6] I.e., the cow, specifically, here.

10: AiW 1361 f., 1029, 1834. [1] Nom. sg. f. [1]*ha-*, AiW 1718 init., s v. Jn. A Hymn 37 f., q.v., objects to translating *hī* as subject of *fravarətā*, on logical, as well as on formal, grounds, arguing that Yasna 29 shows *gəuš urvan-* to be absolutely dependent on *gəuš tašan-*. If, however, my interpretation of Yasna 29, § 84, be correct, such complete dependence lasts only until the coming of Z. Then, with free choice between good and evil laid before *gəuš urvan-*, i.e., the pastoral community, it makes its own decision as described in this stanza, and assumes full responsibility for its conduct here, and destiny hereafter. [2] I.e., herder and non-herder, cf. stanza 9. [3] Reflexive use of demonstrative; cf. *ahyā*, 48.4[5]. [4] C.n., § 19. [5] Tech., § 26. [6] Virtue; objective gen., depending on *fšənghīm*. [7] Aspect, § 22; means; BGA, voc., § 55. [8] EZ 353[5] compares etymologically and semantically with εὐαγγέλιον.

11 hyaṯ nə̄ [1] mazdā [2] paourvīm gaēθåščā tašō daēnåščā [3]
θwā manaŋhā [4] xratūščā [5] hyaṯ astvantəm dadå uštanəm
hyaṯ šyaoθanāčā sə̄nghąščā yaθrā varənə̄ng vaså dāyetē

12 aθrā vāčim baraitī miθahvačå vā ərəš.vačå vā
vīdvå [1] vā əvīdvå [1] vā ahyā zərədāčā [2] manaŋhāčā [3]
ānuš.haxš ārmaitiš [4] mainyū [5] pərəsaitē yaθrā maēθā [6]

13 yā frasā [1] āvīšyā yā vā mazdā [2] pərəsaētē tayā
yə̄ vā kasə̄uš aēnaŋho [3] ā mazištąm [a]yamaitē būjim
tā čašmə̄ng [4] θwisrā hārō aibī ašā [5] [aibī.]vaēnahī vīspā

11. Since, as-we-know [1], through wisdom [2], in-the-beginning, thou didst create both material-objects and consciences [3], and acts-of-will [5], in accordance with thy (good) purpose [4], since thou didst establish physical-life possessing-material-form, since (thou didst establish) both deeds and doctrines so-that he-who-wills may give-practical-proof-of (his) convictions,

12. then raises (his) voice either the speaker-of-falsehood or the speaker-of-truth, either the initiate [1] or the non-initiate [1], according to both his heart [2] and his purpose [3]. In-its-turn piety [4] deliberates with the spirit [5] where (there is) uncertainty [6].

13. What open or what secret (sins) are punished through wisdom [2] by a sentence [1], or who, for a slight sin [3], incurs a very great atonement, watching-over these-things with flashing eye [4], thou dost observe them all through justice [5].

11: AiW 665, 215, 1371. [1] Against AiW 1072, s.v., I believe that this ethical dat. makes a very definite contribution to the sense of the passage. [2] Aspect, § 22; means; BGA, voc., § 55. [3] Tech., § 72; here representing the spiritual world in contrast to the material, indicated by *gaēθåš-*. [4] I.e., *vohū manaŋhā*. Aspect, § 31; assoc. [5] Tech., § 71.

12: AiW 206, 348, 1692, 1107. [1] Tech., § 79. [2] Cause. [3] Tech., § 29, but indeterminate as to good or bad; cause. [4] Virtue. [5] Non-tech., § 78; assoc. [6] Tech., § 75. Cf. Jn. A Hymn 42, for another interpretation.

13: AiW 1000, 21, 583. [1] Means. [2] Aspect, § 22; means; BGA omits. [3] Objective gen., depending on *būjim*. [4] AiW 583 med., s.v. *čašman-*, explains as loc. sg. used for instr. (means), therefore modified by instr. of adj. *θwisrā*. [5] Aspect, § 27; means.

14 tā θwā pərəsā ahurā yā zī āitī ǰəŋghatičā **Y. 31**
yå išudō dadəntē dāθraŋąm hačā ašāunō [1]
yåščā mazdā [2] drəgvō.dəbyō [1] yaθā tå [3] aŋhən hənkərətā hyaṯ

15 pərəsā avaṯ yā maēniš [1] yə drəgvāitē [2] xšaθrəm [3] hunāitī
duš.šyaoθanāi ahurā yə nōiṯ ǰyōtūm hanarə vīnastī
vāstryehyā aēnaŋhō [4] pasəuš vīrāaṯčā [5] adruǰyantō

16 pərəsā avaṯ yaθā hvō [1] yə hudānuš [2] dəmanahyā xšaθrəm [3]
šōiθrahyā vā dahyəuš vā ašā [4] fradaθāi aspərəzatā
θwāvąs [5] mazdā [6] ahurā yadā hvō aŋhaṯ yā.šyaoθanasčā

14. These-things I ask thee, O Ahura, namely those-which shall happen and come-to-pass — the claims which shall be imposed, according to the records, on the just-man [1], and those-which (shall be imposed) through wisdom [2] on the wicked [1] — how they [3] shall be at the accounting, when (it comes).

15. I ask (about) this, the punishment [1] which (shall be his) who seeks-to-establish power [3] for the wicked-man [2], for the evil-doer, O Ahura, who finds not a livelihood apart from injury [4] to the cattle and men [5] of the innocent herder.

16. I ask this, how he [1] (shall be), who, (as) a wise-man [2], shall endeavor to further, through justice [4], (thy) dominion [3] over house, or over district, or over country, an adherent-of-thine [5], O wise [6] Ahura — when he shall be, and how-acting.

14 : AiW 148, 733, 1770. [1] Tech., § 26. [2] Aspect, § 22 ; means ; BGA, voc., § 55. [3] I.e., the claims, nom. pl. f.

15 : AiW 1107, 1782, 611, 62. [1] Antecedent of *yā*, attracted from the acc. by its position in the relative clause. [2] Tech., § 26. [3] Virtue. [4] Gen. for abl., depending on *hanarə*. [5] Abl. for gen., cf. 46.5[3], 51.14[3].

16 : AiW 983, 797. [1] BGA, Anm., 'der rechte Prophet, Z', but this stanza sounds very much like a prayer, which was to receive its answer in the conversion of Vīshtāspa. [2] Tech., § 83. [3] Aspect, § 34 ; BGA, c.n. [4] Virtue ; means ; BGA, p.n. [5] For mg., § 64. [6] Adj., § 23.

17 katārəm [1] ašavā [2] vā drəgvå [2] vā vərənvaitē mazyō
vīdvå [3] vīdušē [3] mraotū mā əvīdvå [3] aipī dəbāvayaṯ [4]
zdī nə mazdā [5] ahurā vaŋhəuš fradaxštā manaŋhō [6]

18 mā čiš aṯ və drəgvatō [1] mąθrąscā [2] gūštā sāsnåsčā
ā zī dəmānəm vīsəm vā šōiθrəm vā dahyūm vā [ā]dāṯ
dušitāčā marakaēčā aθā īš sāzdūm snaiθišā [3]

19 gūštā [1] yə mantā ašəm [2] ahūm.biš [3] (yə) vīdvå [4] ahurā
ərəzuxδāi [5] vačaŋhąm xšayamnō hizvō vasō
θwā āθrā [6] suxrā mazdā [7] vaŋhāu vīdātā rąnayå [8]

17. Which-of-the-two [1] does the just-man [2] on-the-one-hand, the wicked-man [2] on-the-other, choose-for-himself (as) the greater? Let the initiate [3] speak to the initiate [3]; let not the non-initiate [3] henceforth cause-deception [4]. Be for us, O wise [5] Ahura, a teacher of good purpose [6].

18. Let not anyone of you, then, heed [both] the sacred-words [2] and the doctrines of the wicked-man [1], for he brings house, or village, or district, or country, to both misery and destruction. Therefore shall you ward them off with a weapon [3].

19. Let him [1] heed (him) who has meditated on justice [2], (who is) a physician-of-the-soul [3], who (is) an initiate [4], O Ahura, having power over (his) tongue at will, for the confirmation [5] of (his) words, by thy red fire [6], at-the-assigning-of-shares in the reward of the two parties [8] through wisdom [7].

17: AiW 1361, 1316, 760, 982. [1] My translation of this line follows closely, although not literally, that of AW 1911.25. [2] Tech., § 26. [3] Tech., § 79. [4] Cf. AW, l.c., and OCA 191. [5] Adj., § 23. [6] Virtue.

18: AiW 1574, 752, 1628, 1569. [1] Tech., § 26; subjective gen., i.e., coming from the lips of the wicked man. [2] Whatever idea of sacredness was connoted by this word must have been purely subjective, since it is certainly used here in a pejorative sense. Cf. however the traditional interpretation, Darm. 232[68], Haug Essays 353, as the Av. when quoted by the wicked. This is the only place in the Gs. where *mąθra-* is the possession of the *drəgvant-*, AiW 1177, s.v. [3] Means.

19: AiW 285, 551 f., 1443. [1] I.e., the indefinite *čiš* at the beginning of stanza 18. [2] Virtue; BGA, p.n. [3] I.e., Z, as at 44.2[8], 44.16[4]. So ZPAI 79. [4] Tech., § 79. [5] I.e., for fulfilling promises made now, BGA, Anm. [6] Means. [7] Aspect, § 22; means; BGA, voc., § 61. [8] The objective gen., depending on *vīdātā*, seems to replace the more natural dat. of the indirect object, which is used in the otherwise identical expression in 47.6.

20 yō āyaṯ ašavanəm [1] divamnəm [2] hōi aparəm xšyō **Y. 31**
darəgəm [3] āyū [3] təmaŋhō duš.xᵛarəθəm avaētās [4] vačō [4]
təm [5] vå ahūm drəgvantō [6] šyaoθanāiš [7] xᵛāiš daēnā [8] naēšaṯ

21 mazdå [1] dadāṯ ahurō haurvatō [2] amərətātasčā [2]
būrōiš ā ašahyāčā [3] xᵛāpaiθyāṯ xšaθrahyā [4] sarō [5]
vaŋhəuš vazdvarə manaŋhō [6]
yə hōi [7] mainyū [8] šyaoθanāiščā [9] urvaθō

22 čiθrā ī hudåŋhē [1] yaθanā vaēdəmnāi [2] manaŋhā [3]
vohū hvō xšaθrā [4] ašəm [5] vačaŋhā [6] šyaoθanāčā [6] haptī
hvō tōi mazdā [7] ahurā vāzištō aŋhaitī astiš

20. Who(ever) shall turn to the just-man [1], future glory [2] (shall be) his possession. A long [3] existence [3] of darkness, bad-food, woe [4] of speech [4] — you to such [5] a life, O wicked-ones [6], because of your-own deeds [7], (your) conscience [8] shall lead.

21. The wise [1] Ahura, by-virtue-of (his) absolute sovereignty, shall grant permanence of union [5] with welfare [2] and immortality [2], and with justice [3], with power [4], with good purpose [6], (to him) who (shall be) friendly to him [7] in thought [8] and in deeds [9].

22. Clear, indeed, (are these things) to the wise-man [1], as to one-who-knows [2] through (good) purpose [3]. By word [6] and by deed [6] he supports justice [5] together with the good power [4]. He, O wise [7] Ahura, shall be for thee a most helpful comrade.

20: AiW 747, 333, 755, 168, 1042. [1] Tech., § 26; here Z, BGA, Anm. [2] In the translation of this pāda, I follow AW 1911.27, q.v., especially 31, Anm. [3] EZ 354 [3], 'no doubt means eternity, but the adj. is not decisive'. [4] So Jn., A Hymn 54. [5] So zSP 7. [6] Tech., § 26. [7] Cause. [8] Tech., § 72,

21: AiW 1391, 1877, 1537. [1] Adj., § 23. [2] Tech., § 66; objective gen., depending on *sarō*; BGA, p.n. [3] Virtue; for construction, cf. n. 2. [4] Cf. n. 3. [5] Gen. depends on *vaẓdvarō*. [6] Cf. n. 3. [7] I.e., Ah. [8] Non-tech., § 78; spec. [9] Spec.

22: AiW 1314, 1764, 213. [1] Tech., §83. [2] Tech., § 79. [3] I.e., *vohū manaŋhā*; virtue; cause; BGA, 'in seinem Sinn'. [4] I.e., power for good; virtue; assoc. [5] Virtue; BGA, p.n. [6] Means. [7] Adj., § 23.

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Yasna 32

1 ahyāčā [1] xᵛaētuš yāsaṯ ahyā [1] vərəzənəm maṯ airyamnā [2]
ahyā [1] daēvā [3] mahmī manōi [4] ahurahyā [1] urvāzəmā mazdå [5]
θwōi [6] dūtåŋhō åŋhāmā tōng dārayō yōi vå [7] daibišəntī

2 aēibyō [1] mazdå [2] ahurō sārəmnō vohū manaŋhā [3]
xšaθrāṯ [4] hačā paitī.mraoṯ [5] ašā [6] huš.haxā xᵛənvātā
spəntąm [7] vō ārmaitīm [8] vaŋuhīm varəmaidī [9] hā nō [9] aŋhaṯ

32. 1. And (for bliss) from him [1] shall the nobility beg; from him [1] the community with (its) sodality [2]; from him [1], (even) the daēva-adherents [3] — on my terms [4], for bliss from Ahura [1] the wise [5]. (*People*:) Let us be messengers for (your) strengthening [6]; for restraining those who are-hostile-to you [7].

2. To them [1] the wise [2] Ahura, uniting-himself with (their) good purpose [3], through (his) dominion [4], answered [5], being-well-acquainted with (their) sun-possessing justice [6]: Your piety [8], beneficent [7] and good, do we [9] choose-for-ourself [9]; it shall be ours [9].

32. 1: AiW 1545, 1859, 1125, 738. [1] Subjective gen.; the use of *-čā* suggests a preceding prose passage, cf. 28.1[11]. [2] Assoc., depending on *maṯ*. [3] Tech., § 73. I take this to be a substantival use of the adj. which occurs in LAv., AiW 670, and which here describes the nomads, or non-herders. That they desired salvation appears from 31.10, BGA takes as voc. pl., but cf. § 61. [4] Conditional loc., Rt. § 516. [5] Adj., § 23. [6] I take as infinitive, found also at 34.11[12], q.v.; BGA, nom. pl. possessive adj. [7] I.e., Z and companions, cf. 29.11[9].
2: AiW 1563, 1361. [1] I.e., the people. [2] Adj., § 23. [3] Virtue; assoc., depending on *sārəmnō*; BGA, p.n. [4] Aspect, § 34; cf. EZ 355[5]. For *hačā* as equivalent to Lat. *per*, AiW 1749 med. [5] For sg., § 48, d. δ. [6] Virtue; assoc., depending on *huš.haxā*; BGA, p.n. [7] Tech., § 81. [8] Virtue. [9] For pl., § 52.

3 aṯ yūš daēvā [1] vīspåŋhō akāṯ manaŋhō [2] stā čiθrəm **Y. 32**
yasčā [3] vå maš yazaitē drūjasčā [4] pairi.matōišča
šyaomąm aipī daibitānā yāiš [5] asrūždūm būmyå haptaiθē [6]

4 yāṯ yūštā [1] framīmaθā yā [1] mašyā ačištā dantō
vaxšəntē daēvō.zuštā [2] vaŋhəuš sīždyamnā manaŋhō [3]
mazdå [4] ahurahyā xratəuš [5] nasyantō ašāaṯčā [6]

5 tā [1] dəbənaotā mašīm huǰyātōiš amərətātasčā [2]
hyaṯ vå akā manaŋhā [3] yēng [4] daēvēng [5] akas *činas* [6] mainyuš [7]
akā šyaoθanəm [8] vačaŋhā [3] yā [9] fračinas drəgvantəm [10] xšayō [11]

3. (*Z*:) Now all you daēvas [1] are the progeny of evil purpose [2] — also he-who [3] greatly reverences you — and of wickedness [4], and of pride, so-too the deeds long-ago by which [5] you made-yourselves-known in the seventh-part [6] of the earth,

4. since you have thus [1] made-it-a-rule, that [1] men doing the worst-things should call-themselves agreeable-to-the-daēvas [2], removing-themselves from good purpose [3], departing from wise [4] Ahura's will [5], and from justice [6].

5. By this [1] (deed) you defrauded man of the good-life and of immortality [2], (the deed) which the evil spirit [7] taught [6] you, the [4] daēvas [5], together with bad thought [3] and bad word [3], the deed [8] because of which [9] (your) power [11] has taught the wicked-man [10].

3: AiW 45, 1164, 761. [1] Tech., § 73. I take as nom. against BGA, voc. [2] Tech., § 29. [3] I take in the indefinite sense defined by zSP 35; BGA, as referring to Grehma, but the latter is first mentioned by name in stanza 12, and a reference to him here seems unduly obscure. [4] Tech., § 26. [5] Cause. [6] Gdn., Lb. 324 [8], 'Dem mittleren Teil der Erde, auf dem die Menschen wohnen'.

4: AiW 1166, 672, 1581, 1055. [1] Means; petrified as adverb. [2] Tech., § 73. On the significance of this term, cf. EZ 138. [3] Virtue; gen. for abl., depending on *sīždyamnā*. [4] Adj., § 23. [5] Tech., § 71. [6] Virtue; abl. depending on *nasyantō*.

5: AiW 1822, 550 f. [1] Means. [2] Tech., § 66; gen. depending on [1] *dab-*, AiW 679 f., s.v. [3] Assoc. [4] Articular use of relative, zSP 26 f. [5] Tech., § 73. [6] I follow here the emendation of AW Urtext 1913. 379, for MS *-čā*. [7] Tech., § 78. [8] I.e., the wrong choice described in 30.6, which, to judge by this passage, was inspired by the evil spirit, which sent a delusion upon them. [9] Cause. [10] Tech., § 26. [11] Equivalent to 'you have been able to'; not so BGA. Cf. 28.7 [8] for further comment on this word.

6 pourū aēnå ϑnāxštā [1] yāiš [2] srāvahyeitī [3] yezī tāiš [4] [aθā]
vōistā [5] hātā.marānē vahištā manaŋhā [6] ahurā
θwahmī *vī* [7] mazdā [8] xšaθrōi [9] (θwahmī) ašāičā [10] sənghō vīdąm

7 aēšąm aēnaŋhąm naēčīṯ vīdvå [1] aoǰōi hādrōyā [2]
yā ǰōyā sənghaitē yāiš [3] srāvī [4] x^{v}aēnā ayaŋhā [5]
yaēšąm tū ahurā irixtəm mazdā [6] vaēdištō [7] ahī

8 aēšąm aēnaŋhąm [1] vīvaŋhušō srāvī [2] yimasčīṯ
yə̄ mašyə̄ng čixšnušō ahmākəng gāuš bagā x^{v}ārəmnō
aēšąmčīṯ ā ahmī θwahmī mazdā [3] vīčiθōi aipī

6. Many sins has he accomplished [1] by which [2] he acquires-fame [3]. Whether by these [4] (he does acquire it) thou knowest [5], O-thou-mindful-of-merit, through (thy) best purpose [6], O Ahura. In thy dominion [9], and in thy justice [10], let the decree be proclaimed through wisdom [8].

7. Of these sins, let the initiate [1] commit none — through ambition [2] (for that) which shall be proclaimed (as) prize, as [3] has been heard [4], by the glowing metal [5] — (sins) the final-end of which thou, O Ahura, through wisdom [6], art the one-knowing-best [7].

8. (As guilty) of these sins [1] the son of Vīvahvant was known [2], even Yima, who (was) desirous-of-satisfying men, causing our (people) to eat pieces of ox(-flesh). Apart from such-as-these am I at thy dividing through wisdom [3] hereafter.

6: AiW 1645 f., 1802, 722. [1] Subject is *drəgvant-* of preceding stanza [2] Means. [3] I take as 3rd sg. present indicative active of denominative to *sravah-*, against AiW 1645 f., which takes as infinitive. [4] Means. I follow AW Urtext 1913.379, in reading as two syllables, and in omitting the following word, m.g. [5] To attain metrical correctness, and to avoid, at the same time, dividing the compound *hātā.marānē*, I have rearranged the word-order in this line; BGMT rearranges differently. [6] Aspect, § 31; means; BGA, c.n. [7] I follow J2 and K5, § 2, as well as Jp1, in reading *vī* for *vā* of NA and AiW 722. This change harmonizes with the usage of anticipating the prefix, cf. *vīdąm* in next pāda. [8] Aspect, § 22; means; BGA, voc., § 55. [9] Aspect, § 34; equivalent to Paradise; BGA, c.n. [10] Aspect, § 27; equivalent to Paradise; loc., so AF 2.182, and so too, apparently, AW Urtext 1913.381, q.v.; BGA, dat. for gen.

7: AiW 40, 608, 1529. [1] Tech., § 79. [2] Cause. [3] For *tāiš yā srāvī*, the relative being attracted into the case of its antecedent. For similar attraction in Gk., cf. Goodwin's Gk. Gr., 1895, § 1034. [4] Aorist passive, Rt. § 256. [5] Means. [6] Aspect, § 22; means; BGA, voc., § 55. [7] Non-tech., § 79.

8: AiW 1300, 1866, 1437. [1] Against BGA, I follow EZ 3567 in keeping as a

9 duš.sastiš sravå [1] mōrəndaṯ hvō ǰyātəuš [2] sənghanāiš [3] xratūm [4]
apō mā īštīm [apa]yantā bərəxδąm hāitīm vaŋhəuš manaŋhō [5]
tā uxδā mainyəuš [6] mahyā mazdā [7] ašāičā [8] yūšmaibyā [9] gərəzē

10 hvō [1] mā nā sravå mōrəndaṯ yō ačištəm vaēnaŋhē aogədā
gąm ašibyā [2] hvarəčā yasčā dāθəng [3] drəgvatō [4] dadāṯ
yasčā vāstrā vīvāpaṯ yasčā vadarə vōiždaṯ ašāunē [4] **Y. 32**

11 taēčīṯ mā mōrəndən ǰyōtūm yōi drəgvantō [1] mazibīš [2] čikōitərəš
aŋuhīščā aŋhvasčā apayeitī raēxənaŋhō vaēdəm
yōi [3] vahištāṯ ašaonō [4] mazdā [5] rārəšyąn manaŋhō [6]

9. The teacher-of-evil destroys the doctrines [1], he (destroys) the will [4] of life [2] by (his) teachings [3]. He even prevents the acquisition of good purpose [5] (from) being treasured. These words of my thought [6] I cry unto you [9] under-the-aspect-of-wisdom [7], and to justice [8].

10. This [1] man, indeed, destroys the doctrines, who has declared the ox and the sun the worst-thing for beholding with the eyes [2], and who has made the wise [3] wicked [4], and who has laid-waste the pastures, and who has raised a weapon against the just-man [4].

11. These-very-ones have indeed destroyed life, who, (being) wicked [1], have been much [2] concerned to prevent both matrons and masters from finding (their) inheritance, since-they [3] make-to-rebel from the best purpose [6] those-who-are-just [4] through wisdom [5].

neu., and classify the gen. as predicate. [2] Cf. 32.7 [4]. [3] Aspect, § 22 ; means ; BGA, voc., § 55.

9 : AiW 1150, 1263, 516. [1] I.e., of the good religion. [2] With Darm 239[32], I understand this as a collective, equivalent to ' the living ', i.e., men. Any religion which did not provide the right teaching about right and wrong, reward and punishment, would, from the Zoroastrian point of view, either destroy or nullify the proper use of the will. [3] Means. [4] Tech., § 71. [5] Aspect, § 31 ; equivalent to Paradise ; BGA, c.n. The unmistakable sign that man's will has been weakened by false teaching is his loss of desire for future bliss. [6] Non-tech., § 78. [7] Aspect, § 22 ; means ; BGA, voc., § 55. [8] Aspect, § 27. [9] For pl., § 51.

10 : AiW 1150, 1325, 732, 1346, 1345. [1] The *duš.sastiš* of stanza 9, a term which, to judge by pāda 5, stands for the nomad raider, the adherent of the old religion. Cf. EZ 357 [1]. [2] Means. [3] Tech., § 74. [4] Tech., § 26.

11 : AiW 1150, 76, 1518. [1] Tech., § 26. [2] Means, used adverbially, AiW 1156 fin. [3] Rt., Av. Reader 195, explains this relative clause as causal. [4] Tech., § 26. [5] Aspect, § 22 ; means ; BGA, voc., § 55. [6] Virtue ; gen. for abl.

12 yā [1] rå̊ŋhayən sravaŋhā [2] vahištāṯ šyaoθanāṯ marətānō
aēibyō mazdå [3] akā mraoṯ
yōi [4] gəuš mōrəndən urvāxš.uxtī [5] ǰyōtūm
yāiš [6] grəhmā [7] ašāṯ [8] varatā [9]
karapā [10] xšaθrəmčā [11] īšaŋm druǰim [12]

13 yā [1] xšaθrā [2] grəhmō hīšasaṯ ačištahyā dəmānē manaŋhō [3]
aŋhəuš maraxtārō ahyā yaēčā mazdā [4] ǰīgərəzaṯ kāmē
θwahyā maθrānō dūtīm yə [5] īš pāṯ darəsāṯ [6] ašahyā [7]

14 ahyā [1] grəhmō ā.hōiθōi nī kāvayasčīṯ [2] xratūš [3] [nī] dadaṯ
varəčāhīčā [4] fraidivā hyaṯ vīsəntā drəgvantəm [5] avō
hyaṯčā gāuš ǰaidyāi mraoī yə dūraošəm [6] saočayaṯ avō

12. Because of the doctrine [2] by which [1] they have made mortals rebel from the best deed, to them the wise-one [3] spoke evil-things, (to them) who [4] destroyed the life of the ox with joyous-cry [5], (to them) by whom [6] have been preferred [9] to justice [8], the Grehmas [7], the karapan [10], and the power [11] of those desiring wickedness [12].

13. Through which [1] power [2] Grehma shall arrive in the house of the worst purpose [3], (likewise) the destroyers of this life and (those) who, through wisdom [4], shall cry-out in desire-for the message of thy prophet, who [5] shall keep them from the sight [6] of justice [7].

14. To suppressing him [1] Grehma (and) even-the-kavis [2] have long directed (their) wills [3] and (their) efforts [4], since they have prepared-themselves to aid the wicked-man [5] and [since] to-have-it-said: Let the ox be slain, which shall kindle the death-averter [6] to aid.

12: AiW 1517 f., 45, 1542, 530. [1] Means. [2] Means, attracted into the relative clause; implied antecedent was causal. [3] Adj., § 23. [4] Again, the nomad raiders; cf. 32.10 [1]. [5] Assoc. [6] Means. [7] EZ 357 [3]. [8] Virtue; used in contrast to Grehma, a representative of wickedness; abl. of comparison depending on *var-*, Rt. § 478. [9] Middle as passive. [10] Tech., § 69. [11] Virtue. [12] Tech., § 26.

13: AiW 1771, 1147, 516, 697. [1] I.e., that of 32.12 [11]. [2] Virtue; means; so zSP 44; BGA, acc. pl. [3] I.e., hell, cf. *vohu-* (or *vahišta-*) *manah-* as 'Paradise', § 31.b). 2). [4] Aspect, § 22; means; BGA, voc., § 55. [5] In the capacity of judge, *ratu-*; EZ 160 f. [6] Only occurrence of this form. AiW 697 med. takes as infinitive, but I follow Rt. Av. Reader 196 [1] in taking it as a noun, thus accounting for the case of *ašahyā*, q.v. [7] Aspect, § 27; equivalent to Paradise; objective gen., depending on *darəsāṯ*.

14: AiW 345, 1327, 603, 1549. [1] I.e., Z; objective gen., depending on *ā.hōiθōi*. [2] Tech., § 69. [3] Tech., § 71. [4] NA has *varəcå hīčā*. [5] Tech., § 26. [6] The Haoma; cf. BGA, Anm.

15 anāiš [1] ā vī.nəmnāsā [2] yā [3] karapōtåsčā [4] kəvītåsčā [4] **Y. 32**
avāiš [5] aibī yəng daintī nōiṯ ǰyātəuš xšayamnəng vasō
tōi ābyā [6] bairyåntē vaŋhəuš ā dəmānē manaŋhō [7]

16 [1] haməm taṯ vahištāčīṯ yə ušuruyē syasčīṯ dahmahyā
xšayaṣ mazdā [2] ahurā yehyā [3] mā aiθīščīṯ dvaēθā
hyaṯ aēnaŋhē drəgvatō [4] əəānū išyəng aŋhayā

15. Therefore [1] are-fallen-asunder [2] both the [3] karapanhood [4] and the kavihood [4], through those [5] whom they prevent (from) ruling (their) life at will. The latter shall be borne away-from-those-two [6] to the house of good purpose [7].

16 [1]. . . . . having power, O wise [2] Ahura, over (him) from whom [3] destruction-indeed threatens me, that I may suppress the wicked [4] in (their) violence towards (my) friends.

15: AiW 455, 611, 934. [1] Cause, depending on *ā* in an adverbial phrase, AiW 122 med. [2] Prophetically; so, apparently, BGA. [3] Articular use of relative, Rt. § 749. [4] Tech., § 69. [5] Means. [6] I.e., karapan and kavi, who will go to the place of punishment. [7] Aspect, § 31; equivalent to Paradise; BGA, c.n.

16: AiW 1630, 551, 1800. [1] The first two pādas have never been satisfactorily translated, and Bthl., AiW 1630 med., s.v. *syas*, considers the text corrupt; cf. Baunack 463.6. [2] Adj., § 23. [3] Cf. 48.9, pāda 4, and AiW 763 init., s.v. *dvaēθā-*. [4] Tech., § 26.

1 yaθā āiš [1] iθā varəšaitē yā dātā aŋhāuš paouruyehyā [2]
ratūš [3] šyaoθanā [4] razištā drəgvataēčā [5] hyaṯčā ašaonē [6]
yehyāčā hām[əm]yāsaitē [7] miθahyā yāčā hōi ārəzvā

2 aṯ yō akəm drəgvāitē [1] vačaŋhā [2] vā aṯ vā manaŋhā [2]
zastōibyā [2] vā varəšaitī vaŋhāu [3] vā čōiθaitē [4] astīm
tōi vārāi (ā) rādəntī ahurahyā zaošē mazdå [5]

3 yō ašāunē [1] vahištō xᵛaētū [2] vā aṯ vā vərəzənyō [3]
airyamnā [2] vā [vā] [4] ahurā vīdąs vā θwaxšaŋhā [5] gavōi
aṯ hvō ašahyā [6] aŋhaṯ vaŋhāuščā vāstrē [7] manaŋhō [6]

33. 1. As by those [1] which (are) the laws of the first [2] life, so shall he act, the judge [3], with most just deed [4], both towards the wicked-man [5], and-also towards the just-man [6], and towards (him) whose bad (deeds) and what (are) his just (deeds) are mingled [7].

2. Now (he) who works evil to the wicked-man [1], either by word [2], or else by thought [2], or by (his) hands [2], or instructs [4] a comrade in good [3], these conform to the will of Ahura, for the pleasing of wisdom [5].

3. Who (is) very-good to the just-man [1], or heedful with zeal [5] for the herd, either a noble [2], or a member-of-a-sodality [2], or else a commoner [3], O Ahura, then shall he be in the pasture [7] of justice [6] and of good purpose [6].

33. 1 : AiW 1515, 1190. [1] Assoc. [2] EZ 'the present'; cf. 28.11 [7]. [3] I.e., Z, cf. 31.2, 32.13 [5]. [4] Means. [5] Tech., § 26. [6] Tech., § 26. [7] For comment on this line, AiW 1190 med., s.v. *myas-*, note; BGA, Anm.; EZ 175 f.

2 : AiW 1685, 428, 1411. [1] Tech., § 26. [2] Means. [3] This pāda lacks one syllable. BGMT replaces loc. *vaŋhāu* with acc. *vaŋhāvəm*. While this change does not alter the mg., it seems unnecessary, since the final diphthong of *vaŋhāu* can be read as two syllables. [4] Cf. 46.5. [5] Aspect, § 22; objective gen., depending on *ɣaošē*; BGA, with *ahurahyā*.

3 : AiW 1859, 794, 1414. [1] Tech., § 26. [2] I take as nom. dual in dvandva compound, disjunctive, as in Skt., WSG § 1252b, but with disjunctive particles

4 yə̄ θwaṯ mazdā [1] asruštīm akəmčā manō [2] yazāi apā **Y. 33**
xᵛaētəuščā tarəmaitīm vərəzənahyāčā nazdištąm drujim [3]
airyamnascā nadəntō gəuščā vāstrāṯ ačištəm mantūm

5 yastē [1] vīspə̄.mazištəm [2] səraošəm [3] zbayā avaŋhānē [4]
apānō darəgō.jyāitīm [5] ā xšaθrəm [6] vaŋhəuš manaŋhō [7]
ašāṯ [8] ā ərəzūš paθō yaēšū mazdå [9] ahurō šaēitī [10]

6 yə̄ zaotā ašā [1] ərəzūš hvō [2] mainyəuš [3] ā vahištāṯ kayā
ahmāṯ avā manaŋhā [4] yā [5] vərəzyeidyāi mantā [6] vāstryā
tā [7] tōi [8] izyā [9] ahurā mazdā [10] darštōiščā həm.parštōiščā

4. (I) who would avert-by-prayer from thee under-thine-aspect-of-wisdom [1] disobedience and evil purpose [2], and from the nobility heresy, and from the community the wickedness [3] lying-nearest, and from the sodality the slanderers, and from the herd's pasture the worst ruler;

5. (I) who for thee [1] would invoke supreme [2] obedience [3] at the conclusion [4], having attained, because of justice [8], to long-life [5], to the dominion [6] of good purpose [7], to the straight paths in which wise [9] Ahura dwells [10];

6. (I) who, (as) a priest, (would learn) through justice [1] the straight (paths), who [2] would learn, through best purpose [3], henceforth, with that intention [4] with which [5] it has been intended [6], to engage in herding; — for-these-reasons [7] do I strive for thee [8], O Ahura, for both seeing, and taking-counsel-with, (thee) through wisdom [9].

expressed. AiW 198 fin., 1859 med., takes as instr. used as subject. [3] Nom. sg., inserted parenthetically in dual dvandva compound, perhaps because of the comparative unimportance of this class. [4] AiW 1859 med., s.v. *xᵛaētav-*, reads *vā vā*, but NA gives no MS authority for it. [5] Assoc. [6] Aspect, § 31; cf. 30.10. [7] I.e., the dwelling, a natural metaphor in the speech of a pastoral community.

4: AiW 1277, 1425, 1038, 1135 f. [1] Aspect, § 22; means; BGA, voc., § 55. [2] Cf. § 29. [3] Tech., § 26.

5: AiW 174, 71, 352 f. [1] Dat. of advantage; BGA, gen., modifying *səraošəm*. [2] Lit.: 'all-greatest'. [3] Tech., § 82; BGA, p.n. [4] Tech. term for final triumph of good over evil; cf. n. 3, and BGA 129, s.v. *Schlusswerk*, and 132, s.v. *Vollendung*. [5] EZ 'eternal life', cf. 31.20 [3]. [6] Aspect, § 34; equivalent to Paradise; BGA, c.n. [7] Aspect, § 31; equivalent to Paradise; subjective gen. [8] Virtue; abl. of cause; AiW 301 fin., s.v. *ā*, abl. of goal, depending on *ā*. [9] Adj., § 23. [10] Cf. 28.5.

6: AiW 462, 700. [1] Virtue; means; BGA, p.n.; cf. 33.5 [8]. [2] AiW 1844 fin., s v., used in sense of relative. [3] Non-tech., § 78; virtue; gen. for abl., depending on *ā*, AiW 301 med., s.v. *ā*. [4] Assoc. [5] Means; antecedent is

7 ā mā [ā]idūm [1] vahištā [1] ā xᵛaiθyāčā [2] mazdā [3] darəšaṯčā
ašā [4] vohū manaŋhā [5] yā [6] sruyē parə magaonō [7]
āviš nå antarə həntū nəmaxᵛaitīš čiθrå rātayō

8 frō mōi [fra]vōizdūm [1] arəθā tā yā vohū šyavāi manaŋhā [2]
yasnəm mazdā [3] xšmāvatō [4] aṯ vā ašā [5] staomyā vačå
dātā [6] və [7] amərətåsčā [8] utayūitī [9] haurvatās [8] draonō [10]

9 aṯ tōi mazdā [1] təm mainyūm [2] ašaoxšayantå [3] sarəidyayå [3]
xᵛāθrā [4] maēθā [5] mayā vahištā barətū manaŋhā [6]
ayå ārōi hākurənəm yayå hačintē urvaṇō

7. Come [1] to me, O best-one [1], hither, both personally [2] and visibly, through wisdom [3], through justice [4], through good purpose [5], that [6] I may be heard outside those-who-have-the-gift [7]. Manifest among us be the awesome, visible fulfillment-of-pledges.

8. Attend [1] to my affairs — those which I am to conduct — through good purpose [2], to the worship of you [4] through wisdom [3], and also to the words of the song-of-praise through justice [5]. Let immortality [8] and welfare [8] be given [6] (as) a perpetual [9] blessing [10] from you [7].

9. Then through thy wisdom [1], this intention [2], together with the bliss [4] of the two-justice-promoting [3] comrades [3], let my uncertainty [5] bring because of (my) best purpose [6]. Assured is the support of these-two, whose souls are united.

manaŋhā. [6] Middle as passive. [7] Against BGA, but with Gdn., BB 15.249, I take as instr. of cause, used adverbially, the neu. sg. demonstrative having, as its antecedents, the series of adj. clauses beginning in stanza 4, line 1. [8] Gen., depending on *izyā*, cf. 49.3 [6]; BGA, possessive gen., modifying *tā*. [9] NA has *izyāi*. [10] Aspect, § 22; means; BGA, voc., § 55.

7: AiW 699 (sic!), 857, 1519. [1] For pl., § 51. [2] Means, used adverbially, or, possibly, an abl. which has lost the *-ṯ*. [3] Aspect, § 22; means; BGA, voc., § 55. [4] Aspect, § 27; means; BGA, voc., § 56. [5] Aspect, § 31; means; BGA, voc., § 56. [6] Means; the antecedent is the imperative clause. [7] Tech., § 76.

8: AiW 195, 1304, 1590, 386. [1] For pl., § 51. [2] Aspect, § 31; means; BGA, voc., § 56. [3] Aspect, § 22; means; BGA omits. [4] For pl. stem-form, § 51; for mg., § 65; objective gen., depending on *yasnəm*. [5] Aspect, § 27; means; BGA, voc., § 56. [6] I take as 3rd sg., middle as passive; BGA, 2nd pl. active. [7] For pl., § 51; subjective gen. [8] Tech., § 66; subject of *dātā*; BGA, p.n., voc., § 61. [9] I take as nom. sg. neu., adj., cf. § 68, modifying *draonō*, q.v.; BGA, acc. [10] I take as nom. sg. neu. *s*-stem (in apposition with *amərətås*... *haurvatās* taken collectively); BGA, acc., object of *dātā*, q.v.

9: AiW 1567, 1107, 1801. [1] Aspect, § 22; means; BGA, voc., § 55. [2] Non-

10 vīspå.stōi[1] huǰītayō yå(sčā) zī åŋharə yåsčā həntī **Y. 33**
yåsčā mazdā[2] bavaintī θwahmī hīš zaošē ābaxšō.hvā
vohū uxšyā manaŋhā[3] xšaθrā[3] ašāčā[3] uštā tanūm

11 yō səvištō ahurō (hvō)[1] mazdåsčā[2] ārmaitišča[3]
ašəmčā[4] frādaṯ.gaēθəm manasčā[5] vohū xšaθrəmčā[6]
sraotā[7] mōi mərəždātā[7] mōi *ādāyā*[8] kahyāčīṯ[9] paitī

12 us mōi [uz]ārəšvā ahurā ārmaitī[1] təvīšīm[2] dasvā
spəništā[3] mainyū[4] mazdā[5] vaŋhuyā zavō ādā(yā)
ašā[6] hazō əmavaṯ vohū manaŋhā[7] fsəratūm

10. All thy [1] good-things-of-life, namely (those) which have been, and which are, and which through wisdom [2] are to be, in thy pleasure do thou distribute them. Advance (my) person in good purpose [3], in power [3], and in justice [3], according to (my) desire.

11. (You) who (are) the most mighty Ahura, who [1] (are) both wisdom [2], and piety [3], and justice [4] furthering-material-existence, and good purpose [5], and dominion [6], hear [7] me, pity [7] me at the accounting [8] to each [9].

12. Rise up for me, O Ahura. Through piety [1] grant moral-strength [2]. Through the most beneficent [3] spirit [4], through wisdom [5], (grant) strength at the good accounting. Through justice [6] (grant) strong might, through good purpose [7] (grant) the reward.

tech., § 78; i.e., that mentioned at 33.6[3], q.v. [3] I.e., welfare and immortality, desire for which is an incentive to justice. [4] I.e., *draonō* of the preceding stanza; assoc. [5] Tech., § 75; I take as nom.; BGA, as instr., and in the sense of 'reformation'; cf. EZ 360[2]. [6] Virtue; cause; BGA, p.n., instr. used as subject, § 12.

10: AiW 1821, 931, 924, 1337. [1] Miswriting for *vīspås tōi*, AiW 790, s.v. [1] *θwa-*, with note. Adj. modifies *huǰītayō*, a hanging nom. [2] Aspect, § 22; means; BGA, voc., § 55. [3] Virtue; spec.; BGA, p.n., means.

11: AiW 1576, 1014, 321. [1] Used in sense of relative, as at 33.6[2]. [2] Aspect, § 22. [3] Aspect, § 37. [4] Aspect, § 27. [5] Aspect, § 31. [6] Aspect, § 34. [7] For pl., § 53. [8] NA has *ādāi*. BGMT reads *ādayāi*, m.g., but AiW 321 init., s.v., queries the dat., stating in a note that the loc. is expected. At any rate, the noun has the forms of the *ā*-class, not of the root-class. I have emended to loc. on the analogy of *grīvaya*, Rt. § 367; cf. *ašāi* 32.6[10]. [9] NA has *kahyāičīṯ*.

12: AiW 183, 649, 321, 1799, 1027. [1] Aspect, § 37; means. [2] Tech., § 68. [3] Tech., § 81. [4] Tech., § 78; means. [5] Aspect, § 22; means; BGA, voc., § 61. [6] Aspect, § 27; means. [7] Aspect, § 31; means.

13 rafəδrāi vouručašānē dōišī mōi yā vō[1] abifrā
tā xšaθrahyā[2] ahurā yā vaŋhəuš ašiš manaŋhō[3]
frō spəntā[4] ārmaitē[5] ašā[6] daēnå[7] ɪradaxšayā

14 aṯ rātąm zaraθuštrō tanvasčīṯ xᵛahyå uštanəm
dadāitī paurvatātəm manaŋhasčā vaŋhəuš mazdāi[1]
šyaoθanahyā ašāi[2] yāčā uxδahyāčā səraošəm xšaθrəmčā[3]

13. For a support, O far-seeing-one, show me the incomparable-things which (are) yours[1] — those of the dominion[2], O Ahura — which (are) the reward of good purpose[3]. O beneficent[4] piety[5], instruct (men's) consciences[7] in justice[6].

14. Then (as) an offering, Zarathushtra (gives) the life-even of his-own body, (and) he gives the preeminence of (his) good thought to wisdom[1], and that-which is of deed and of word to justice[2], and (he gives his) obedience and power[3].

13: AiW 1430, 92, 676. [1] For pl., § 53. [2] Aspect, § 34; equivalent to Paradise. [3] Virtue; objective gen., depending on *ašiš*. [4] Tech., § 81. [5] Virtue, personified; BGA, p.n. [6] Virtue; spec.; BGA, p.n. [7] Tech., § 72.

14: AiW 1520, 872, 543. [1] Aspect, § 22. [2] Aspect, § 27. [3] Virtue; equivalent to 'influence', cf. § 33.

1 yā šyaoθanā [1] yā vačaŋha [1] yā(čā) yasnā [1] amərətatātəm [2]
ašəmčā [3] taibyō [4] dåŋhā mazdā [5] xšaθrəmčā [6] haurvatātō [7]
aēšąm [8] tōi [9] ahurā əhmā pourutəmāiš [10] dastē

2 aṯčā ī [1] tōi [2] manaŋhā [3] mainyəuščā [4] vaŋhəuš vīspā dātā [5]
spəntahyāčā [6] nərəš [7] šyaoθanā [8] yehyā urvā ašā [9] hačaitē
pairigaēθē xšmāvatō [10] vahmē mazdā [11] garōbīš [12] stūtąm

34. 1. For what deed [1], for what word [1], and for what worship [1] (shall be) thy [4] giving through wisdom [5] (of) immortality [2], and (of) justice [3], and (of) the dominion [6] of welfare [7], for very many [10] of these [8] let us be (present) unto thee [9], O Ahura, at the giving.

2. And then shall you give [5] these-things [1] through thy [2] (good) purpose [3], for every deed [8] of good intention [4] and of the beneficent [6] man [7], whose soul, through songs [12] of praise to you [10] unites-itself (with you) through justice [9] in the outer-court, through wisdom [11] at the invocation.

34. 1: AiW 744 f., 544, 701. [1] Cause. [2] Tech., § 66; acc., depending on verbal noun *dåŋhā*. [3] Aspect, § 27; equivalent to Paradise; acc., depending on verbal noun *dåŋhā*; BGA, c.n. [4] Dat. for gen., Rt. § 468. Cf. EZ 361 [1] for departure from BGA. NA has *taēibyō*. [5] Aspect, § 22; means; BGA, voc., § 55. [6] Aspect, § 34; equivalent to Paradise; acc., depending on verbal noun *dåŋhā*. [7] Tech., § 66. [8] I.e., of deed, word, worship, cf. line 1. [9] Dat. of possession. [10] Cause.

2: AiW 864, 1740. [1] I.e., immortality, justice, and dominion of welfare, cf. stanza 1. [2] So AiW 790 med., s.v. [1]*θwa-* II, 5a; BGA omits. For sg., § 50. [3] I take as aspect, § 31, supplying *vohū*, as at 31.11 [4]; assoc.; BGA, c.n. [4] Non-tech., § 78, as at 33.9 [2], and, as there, referring to that of 33.6 [3], q.v.; subjective gen. NA has *mainyuščā vaŋhuš*. [5] For pl., § 51. [6] Tech., § 81. [7] Because of the allusion to 33.6 [3] which I see in *mainyəuš*, cf. n. 4, I take as standing for Z, so AiW 864, s.v. *pairigaēθa-*, n. 1, but also as the type, or representative, of his followers; BGA, Anm., takes as collective. [8] Cause; BGA, as object of *dātā*. [9] Aspect, § 27; means. [10] For pl. stem-form, § 51; for mg., § 65; objective gen., depending on *stūtąm*. [11] Aspect, § 22; means. [12] Means.

3 aṯ tōi myazdəm ahurā nəmaŋhā [1] ašāičā [2] dāmā
gaēθå vīspå ā xšaθrōi [3] yā [4] vohū θraoštā [5] manaŋhā [6]
ārōi zī hudåŋhō [7] vīspāiš [8] mazdā [9] xšmāvasū [10] savō [11]

4 aṯ tōi ātrəm ahurā aoǰōŋhvantəm ašā [1] usəmahī
asīštəm [2] əmavantəm stōi rapantē čiθrā.avaŋhəm
aṯ mazdā [3] daibišyantē zastāištāiš [4] dərəštā.aēnaŋhəm

5 kaṯ və [1] xšaθrəm [2] kā īštīš šyaoθanāi mazdā [3] yaθā vå [4] haxmī
ašā [5] vohū manaŋhā [6] θrāyōidyāi drəgūm yūšmākəm [7]
parə [8] vå [9] vīspāiš [parə] vaoxəmā [8]
daēvāiščā [10] xrafstrāiš [11] mašyāiščā [12]

3. Then to thee have we given (as) sacrifice, O Ahura, and to (thy) justice [2], all the material-objects in (our) power [3], with prayer [1] that [4] it be brought-to-fulfilment [5] because of good purpose [6]. Assured, indeed, through wisdom [9], is the salvation [11] of the wise-man [7] among you [10] for-all-time [8].

4. Then thy fire, O Ahura, mighty through justice [1], the promised [2], the powerful, we desire to be for the faithful-man manifestly-pleasant, but, through wisdom [3], for the hostile-man, visibly-painful, according to the beckonings [4].

5. What dominion [2] (is) yours [1], what might for the deed as I urge (it) on you [4], through wisdom [3], through justice [5], through good purpose [6], to protect your [7] weakling ? We have exalted [8] you [9] in-the-presence-of [8] all robbers [11], both daēvas [10] and mortals [12].

3 : AiW 713, 800, 185. [1] Assoc. [2] Aspect, § 27 ; indirect object, coordinate with *tōi*. [3] Virtue. [4] Means ; antecedent is *nəmaŋhā* ; NA has *yå*. [5] I take as 3rd sg. *s*-aorist middle, Rt. § 273, used as injunctive passive, with subject implied from *myazdəm* ; BGA, as 2nd pl. active. [6] Virtue ; cause ; BGA, p.n., means. [7] Tech., § 83. [8] Temporal adverb, Rt. § 455. [9] Aspect, § 22 ; means ; BGA, voc., § 55. [10] Z here addresses people ; for mg., § 65. [11] Tech., § 80.

4 : AiW 588, 40, 1686. [1] Aspect, § 27 ; means. [2] NA has *-īm*. [3] Aspect, § 22 ; means ; BGA, voc., § 55. [4] Cause.

5 : AiW 376, 1740, 805, 538. [1] Dat. of possession ; for pl., § 51. [2] Aspect, § 34 ; BGA, c.n. [3] Aspect, § 22 ; means ; BGA, voc., § 55. [4] For pl., § 51. NA has *vā*. [5] Aspect, § 27 ; means ; BGA, voc., § 56. [6] Aspect, § 31 ; means ; BGA, instr. used as voc., § 56. [7] For pl. stem-form, § 51. [8] The only occur-

6 yezī aθā [1] stā [2] haiθīm mazdā [3] ašā [4] vohū manaŋhā [5] **Y. 34**
aṯ taṯ mōi daxštəm dātā [2] ahyā aŋhəuš vīspā maēθā [6]
yaθā vå [2] yazəmnascā urvāidyå stavas ayenī paitī

7 kuθrā tōi [1] arədrā mazdā [2] yōi vaŋhəuš vaēdənā [3] manaŋhō [4]
səŋghūš [5] raēxənå aspənčīṯ [6] sādrāčīṯ [6] čaxrayō ušəurū [7]
naēčīm təm [8] anyəm yūšmaṯ [9] vaēdā ašā [10] aθā nå θrāzdūm [9]

6. If thus [1] you [2] truly are through wisdom [3], through justice [4], through good purpose [5], then give [2] this to me (as) a sign, (namely) all the uncertainties [6] of this life, that I may come before you [2], worshipping and praising (you) more joyous(ly).

7. Are those [1] loyal, O wise-one [2], who, having-been-initiates [3] of good purpose [4], (are) turning (their) doctrines [5], (their) inheritances, to both pain [6] and torture [6]. . . [7] None such [8] other than you [9] do I know through justice [10], so do you [9] protect us.

rence of this combination, AiW 1331 fin. Because it seems more in harmony wih what precedes and follows, than does BGA's 'Losgesagt haben wir uns', I have followed the interpretation of Gray, JAOS 21.2.130, which is based on the traditional rendering, cf. Darm. and Mills. [9] With Gray, l.c., I follow the reading of NA, against AiW *vā*. For pl., § 51. [10] Tech., § 73; appositive to *xrafstrāiš*, q.v. [11] Spec. [12] Appositive to *xrafstrāiš*, q.v.

6: AiW 1761, 1107, 1543. [1] I.e., as represented in last line of stanza 5. [2] For pl., § 51. [3] Aspect, § 22; means; BGA, voc., § 55. [4] Aspect, § 27; means; BGA, voc., § 56. [5] Aspect, § 31; means; BGA, voc., § 56. [6] Tech., § 75. I here avoid the syntactic difficulty pointed out by EZ 362 [1]. The latter's rendering seems inconsistent with his criticism of BGA at 360 [2].

7: AiW 195, 1315, 576, 137, 804. [1] I take as nom. pl. m. of *ta-*, antecedent of *yōi* in pāda 2; BGA, dat. of personal pronoun, depending on *arədrā*. [2] Adj., § 23. [3] Tech., § 79. [4] Virtue; objective gen., depending on *vaēdənā*. [5] I take as acc. pl. of m. *u*-stem, Rt. § 364. AiW 1576 med., s.v., takes as instr. pl.; but Rt., l. c., gives *-uš*, not *-ūš*, as written for *-viš*, and refers to AiW 1284, n. 1, s.v. *yatav-*, where examples are given, but not *səŋghūš*. [6] Pl. form of abstract noun, Rt. § 420. [7] Occurs also in uninterpreted passage at 32.16, q.v., and cf. EZ 362 [3]. [8] So zSP 7; i.e., 'as to be able to protect us'. [9] For pl., § 52. [10] Aspect, § 27; means; BGA, voc., § 56.

8 tāiš zī [nå] šyaoθanāiš [1] byentē yaēšū [as] pairī pourubyō iθyeǰō
hyaṯ [as] aoǰå [2] nāidyåŋhəm θwahyā mazdā [3] ąstā [4] urvātahyā [5]
yōi nōiṯ ašəm [6] mainyantā [7] aēibyō dūirē vohū as [7] manō [8]

9 yōi spəntąm [1] ārmaitīm [2] θwahyā mazdā [3] bərəxδąm vīdušō [4]
duš.šyaoθanā avazazaṯ vaŋhəuš əvistī [5] manaŋhō [6]
aēibyō maš ašā [7] syazdaṯ [8] yavaṯ ahmaṯ aurunā xrafstrā

10 ahyā [1] vaŋhəuš manaŋhō [2] šyaoθanā vaočaṯ gərəbąm huxratuš [3]
spəntąmčā [4] ārmaitīm [5] dąmīm vīdvå [6] hiθąm ašahyā [7]
tāčā vīspā ahurā θwahmī mazdā [8] xšaθrōi [9] ā vōyaθrā

8. For by such deeds [1] they cause-fear, (deeds) in which (lies) danger for many, since the strong-man [2] (frightens) the weaker-man. Through the wisdom [3], the hostility [4], of thy prescription [5], (those) who think [7] not on justice [6], far from them is [7] good purpose [8].

9. (From those) of-evil-deeds who shall banish beneficent [1] piety [2], the treasure of thine initiate [4] through wisdom [3], because of poverty [5] of good purpose [6] — very far from them shall it [8], together with justice [7], withdraw, as do savage beasts-of-prey from us.

10. The man-of-good-will [3] has promised to hold-fast-to the deeds of this [1] good purpose [2], and to beneficent [4] piety [5], having known [6] (it as) creator (and) companion of justice [7], and to all those hopes, O Ahura, (which) through wisdom [8] (are) in thy dominion [9].

8: AiW 1061 f., 927, 799, 1543, 1122, 1133. [1] Means. [2] NA has *aoǰyå*. [3] Aspect, § 22; transferred here from Ah. himself to one of his acts; cause; BGA, voc., § 55. [4] I.e., towards non-believers, cf. 44.14, 46.18; cause. [5] I take as subjective gen., BGA, as objective; but in connection with n. 4, cf. 30.11, where Ah.'s prescription for the wicked, i.e., non-believers, is long suffering. [6] Virtue; BGA, p.n. [7] Descriptive imperfect in statement of general truth. [8] Virtue, cf. 34.9[6]; BGA, 'gute Wohnstatt', criticized by EZ 362[4].

9: AiW 957, 349, 1630. [1] Tech., § 81. [2] Virtue; BGA, p.n. [3] Aspect, § 22; means; BGA, voc., § 55. [4] Tech., § 79. [5] Cause. [6] Virtue; objective gen., depending on *əvistī*, lit.: 'non-finding'; cf. 34.8[8]. [7] Virtue; assoc.; BGA, p.n., instr. used as subject, § 12. [8] I.e., piety.

10: AiW 524, 736, 1813, 1475. [1] I.e., that which the wicked lack, cf. 34.8[8], 34.9[6]. [2] Virtue; subjective gen. [3] Tech., § 71. [4] Tech., § 81. [5] Virtue; BGA, p.n. [6] Tech., § 79. [7] Virtue; BGA, p.n., but cf. 34.9[8]. [8] Aspect, § 22; means; BGA, voc., § 55. [9] Aspect, § 34; equivalent to Paradise; BGA, c.n., but cf. Anm.

11 aṯ tōi [1] ubē haurvåsčā [2] xᵛarəθāi ā amərətatåsčā [2] **Y. 34**
vaŋhəuš xšaθrā [3] manaŋhō [4] ašā [5] maṯ ārmaitiš [6] vaxšt(ā)
utayūitī [7] təvīšī [8] tāiš [9] [ā] mazdā [10] vīdvaēšąm [11] θwōi [12] ahī

12 kaṯ tōi [1] rāzarə̄ kaṯ vašī kaṯ vā stūtō kaṯ vā yasnahyā
srūidyāi mazdā [2] frāvaočā yā vīdāyāṯ ašīš rāšnąm
sīšā nå ašā [3] paθō vaŋhəuš xᵛaētəng manaŋhō [4]

13 təm advānəm ahurā yəm mōi mraoš vaŋhəuš manaŋhō [1]
daēnå [2] saošyantąm yā [3] hū.kərətā ašāčīṯ [4] urvāxšaṯ
hyaṯ čəvištā [5] hudåbyō [6] mīždəm mazdā [7] yehyā tū daθrəm

11. Then those [1] two, both welfare [2] and immortality [2], (shall be) for sustenance. Through the power [3] of good purpose [4], piety [6], together with justice [5], shall increase perseverance [7] (and) moral-strength [8]. Thus [9] through wisdom [10] art thou for the strengthening [12] of (thine) anti-enemies [11].

12. What command hast thou [1]? What dost thou will? [Either] what of praise or what of worship? Through wisdom [2] proclaim for the hearing what [of] sentences destiny shall apportion. Teach us the paths of good purpose [4], good-for-travelling because of justice [3],

13. that path, O Ahura, which thou didst tell unto me (as that) of good purpose [1]; by which [3] (path), well-made by justice [4], the consciences [2] of the saviors shall pass to what has been prepared [5] for the wise [6] (as) a reward through wisdom [7], (a reward) of which thou art the foundation.

11: AiW 144, 1337, 798. [1] Jn., Av. Gr. § 412, 'probably used as f. dual'; I have so taken it against BGA, 'Deine'. [2] Tech., § 66. I follow EZ, q.v., rather than BGA. [3] Virtue; cause; AiW 544 fin., s.v., acc. pl. [4] Virtue; subjective gen.; BGA, p.n., possessive gen. [5] Virtue; assoc., depending on *maṯ*; BGA, p. n. [6] Virtue; BGA, p. n. [7] Tech., § 68; acc. in dual dvandva compound with *təvīšī*. [8] Tech., § 68; cf. n. 7. [9] I.e., by these gifts of thine to man; means, used adverbially. [10] Aspect, § 22; means; BGA, voc., § 55. [11] Haplology for **vidvaišasām*, cf. AiW 1445, s.v. *vīdvaēšah-*, n. 1. [12] I follow the interpretation of R. G. Kent, JAOS 47.267-8, q.v., for full discussion of this word.

12: AiW 1526, 1381, 1270, 1648, 1526, 1858. [1] Dat. of possession. [2] Aspect, § 22; means; voc., § 55. [3] Virtue; cause; BGA, p.n., means. [4] Aspect, § 31; equivalent to Paradise; cf. 51.16.

13: AiW 1193, 1536, 1188. [1] Aspect, § 31; equivalent to Paradise. I follow Gdn., Stud. 1.40, and Gray, JAOS 21.2.138, in taking as predicate gen., against BGA. [2] Tech., § 72. [3] Means; antecedent is *advānəm*. [4] Virtue; means;

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14 taṯ [1] zī mazdā [2] vairīm astvaitē uštānāi dātā [3]
vaŋhəuš šyaoθanā [4] manaŋhō [5] yōi zī gəuš vərəzənē azyå
xšmākąm [3] [hu]čistīm ahurā xratəuš [6] ašā [7] frādō vərəzənā

15 mazdā [1] aṯ mōi vahištā sravåsčā šyaoθanāčā vaočā
tā tū [2] vohū manaŋhā [3] ašāčā [4] išudəm stūtō
xšmākā [5] xšaθrā [6] ahurā fərašəm vasnā [7] haiθyəm då ahūm

14. This [1] desirable (reward), indeed, shall you [3] give through wisdom [2], (and) through the deed [4] of good purpose [5], to the material bodily-life (of those) who, indeed, (are) in the community of the pregnant cow, (namely) your [3] doctrine, O Ahura, of a will [6] furthering the communities through justice [7],

15. through wisdom [1]. Then to me proclaim the best-things, both words and deeds. These, indeed [2], (proclaim) through good purpose [3] and through justice [4], (as) a claim for praise because of your [5] dominion [6], O Ahura. Bring to reality a world fit according to (thy) will [7].

BGA, p.n. AiW 592 med. calls *-čīṯ* here 'unübersetzbar'. [5] Middle as passive. [6] Tech., § 83. [7] Aspect, § 22 ; means ; BGA, voc., § 55.

14 : AiW 215, 1424, 1821. [1] To be experienced in the present life, as contrasted with that of Paradise described in stanza 13. [2] Aspect, § 22 ; means ; BGA, voc., § 55. [3] For pl., § 51. [4] Means. [5] Aspect, § 31 ; subjective gen. [6] Tech., § 71. [7] Aspect, § 27 ; means. The sense of this stanza seems to be that to those who practise virtue in the form of herding, Ah. will give, as reward, a revelation of his will that the pastoral community shall prosper.

15 : AiW 375, 1006. [1] Aspect, § 22 ; means ; completes preceding stanza, cf. 28.5. BGA, voc., § 55. [2] I take as emphasizing *tā*, AiW 654, s.v., fin., but Bthl., ibid., connects with *vaočā*. [3] Aspect, § 31 ; means ; BGA, instr. used as voc., § 56. [4] Aspect, § 27 ; means ; BGA, voc., § 56. [5] For pl. stem-form, 53. [6] Aspect, § 34 ; cause ; BGA, c.n., means. [7] Assoc.

1 uštā ahmāi yahmāi uštā kahmāičīṯ
vasə̄ xšayąs mazdå [1] dāyāṯ ahurō
utayūitī [2] təvīšīm [3] gaṯ.tōi vasəmī
ašəm [4] dərəidyāi taṯ mōi då ārmaitē [5]
rāyō [6] ašīš [6] vaŋhəuš gaēm manaŋhō [7]

2 aṯčā ahmāi [1] vīspanąm vahištəm [2]
xᵛāθrōyā [3] nā xᵛāθrəm daidītā
θwā čičiθwā spə̄ništā [4] mainyū [5] mazdā [6]
yå [7] då ašā [8] vaŋhəuš māyå manaŋhō [9]
vīspā ayārə̄ darəgō.jyātōiš [10] urvādaŋhā [11]

43. 1. To him according to desire, to each to whom according to desire, wise [1] Ahura, ruling at will, may grant (it, to him) I wish moral-strength [3] with perseverance [2] for attaining, justice [4] for maintaining — grant this to me, O piety [5] — the rewards [6] of wealth [6], the life of good purpose [7].

2. And then to him [1] (may there be) the best-thing [2] of all. According to (his) desire-for-bliss [3] may a man win-for-himself bliss, through thy prudent (and) most beneficent [4] spirit [5], O wise-one [6], which [7] blessings of good purpose [9] thou shalt give, through justice [8], for all days, together with the joy [11] of long-life [10].

43. 1: AiW 489, 1381, 742, 503. [1] Adj., § 23. [2] Tech., § 68; assoc. [3] Tech., § 68. [4] Virtue; BGA, p.n. EZ 364 [3], interpreting this stanza eschatologically, takes as equivalent to Paradise. [5] Personification of virtue, § 17; BGA, p.n. [6] Gdn., Lb. 330, 'Reichtümer als (irdischer) Lohn', which supports my interpretation of *utayūitī təvīšīm*, q.v., as blessings of the present life, against EZ 364[2]. [7] Virtue; subjective gen.

2: AiW 1400, 1877, 585, 1169, 157, 694 f. [1] As in pāda 1 of preceding stanza. There the prayer is for temporal, here for eternal, blessings. [2] I.e., Paradise; cf. EZ 364 [5]. [3] Assoc. [4] Tech., § 81. [5] Tech., § 78; means. [6] Adj., § 23. [7] This form is nom.-acc. f. pl., Jn. Av. Gr. § 399. NA has *yā*. [8] Aspect, § 27; means. [9] Aspect, § 31; equivalent to Paradise; BGA, c.n. [10] I.e., eternity; cf. EZ 364 [7]. [11] Assoc.

3 aṯ hvō [1] vaŋhəuš [2] vahyō nā aibī.ǰamyāṯ
yə̄ nå [3] ərəzūš savaŋhō [4] paθō sīšōiṯ
ahyā aŋhəūš astvatō [5] manaŋhasčā [5]
haiθyə̄ng ā stīš [6] yə̄ng ā.šaēitī ahurō
arədrō θwāvąs [7] huzə̄ntušə spəntō [8] mazdā [9]

4 aṯ θwā mə̄nghāi [1] taxməmčā spəntəm [2] mazdā [3]
hyaṯ tā zastā [4] yā [5] tū hafšī avå
yå då ašīš drəgvāitē [6] ašāunaēčā [6]
θwahyā garəmā [7] āθrō ašā.aoǰaŋhō [8]
hyaṯ mōi vaŋhəuš hazə̄ [9] ǰimaṯ manaŋhō [10]

3. (*People* :) Then may this [1] man arrive at the better than good [2], who would teach us [3] the straight paths of the profit [4] of this material [5] world and of (that of) the mind [5], true (paths) to the world [6] which Ahura inhabits, a faithful-man, an adherent-of-thine [7], well-versed, beneficent [8], O wise-one [9].

4. (*Z* :) Then through (thy) wisdom [3] shall I recognize [1] thee (as) active and beneficent [2], when — by that hand [4] with which [5] thou dost hold those rewards which thou shalt give to the wicked-man [6] and to the just-man [6], through the heat [7] of thy fire, mighty-in-justice [8] — when to me the force [9] of good purpose [10] shall come.

3 : AiW 1405, 1574, 1760, 797. [1] BGA, Anm., takes as spoken by Z, referring to himself in 3rd person. It seems equally possible that the congregation speaks, responding to Z's prayer in stanzas 1 and 2, the substance of which is found here in pādas 5 and 6. For other examples of such amoebaean style within the stanza, cf. 28.5 ff., 32.1 ff., et al. [2] This might be taken as gen. of the whole, 'the better (part) of the good', indicating a special reward for the prophet, but, if we compare it with the similar phrase in 51.6, where it is contrasted with *akāṯ ašyō*, it seems more likely that the gen., in both places, is used instead of the abl. [3] Cf. n. 1. [4] Tech., § 80. [5] Cf. 28.2, and EZ 364 9. [6] So EZ. [7] For mg., § 64. [8] Tech., § 81. [9] Adj., § 23.

4 : AiW 627, 1764, 241, 515, 1799. [1] Cf. § 85. [2] Tech., § 81. [3] Aspect, § 22 ; means ; BGA, voc., § 61. I find the promise of the first and last lines fulfilled in stanzas 5 ff., q.v., where I take this form as instr. ; hence my objection to taking it as voc. here. [4] Means. [5] Means. [6] Tech., § 26. [7] Means. [8] Cf. 34.4, pāda 2. [9] AiW 1799, s.v., derives from verb *haz-* 'take possession of', cognate to Skt. *sah* 'conquer, be capable of', MW 1192c. It seems to me to express the compelling power, both subjective and objective, the possession of which is a corollary to the possession of good purpose ; cf. § 33. [10] Virtue ; subjective gen.

Y. 43

5 spəntəm [1] aṯ θwā mazdā [2] mōnghī [3] ahurā
hyaṯ θwā aŋhəuš ząθōi darəsəm paourvīm [4]
hyaṯ då šyaoθanā mīždavąn yāčā [5] uxδā
akəm akāi vaŋuhīm ašīm vaŋhaovē
θwā hunarā [6] dāmōiš urvaēsē apəmē

6 yahmī spəntā [1] θwā mainyū [2] urvaēsē [3] ǰasō
mazdā [4] xšaθrā [5] ahmī vohū manaŋhā [6]
yehyā [7] šyaoθanāiš [8] gaēθå ašā [9] frādəntē
aēibyō [10] ratūš [11] sōnghaitī ārmaitiš [12]
θwahyā xratəuš [13] yəm naēčiš dābayeitī

5. Then through (thy) wisdom [2] I recognized [3] thee (as) beneficent [1], O Ahura, when I saw thee (as) primal [4] at the birth of the world, when thou didst establish deeds and [the [5]] words provided-with-reward, an evil (reward) for evil, a good reward for good, by thy power [6] at the last turning-point of the creation,

6. to which turning-point [3] thou shalt come through thy beneficent [1] spirit [2]. There, together with wisdom [4], with dominion [5], with good purpose [6], with justice [9], by whose [7] deeds [8] material-objects prosper, for them [10] shall piety [12] declare the decrees [11] of thy will [13], which no one deceives.

5: AiW 1123, 697, 1188, 1831, 1535. [1] Tech., § 81. [2] Aspect, § 22; means; BGA, voc., § 55. [3] Cf. § 85. [4] Similarly, Haug, and Gray JAOS 21.2.123; BGA, as adverb, [5] Articular use of relative, zSP 27. [6] Means.

6: AiW 494, 8, 1013, 1502, 680. [1] Tech., § 81. [2] Tech., § 78; means; BGA, assoc. [3] Loc. of goal, Rt. § 512. [4] Aspect, § 22; assoc.; BGA, voc., § 55. [5] Aspect, § 34; assoc. [6] Aspect, § 31; assoc. [7] BGA takes vm. as antecedent, but cf. 33.11, 44.10. [8] Means. [9] Aspect, § 27; assoc.; BGA, means. [10] I take as dat. of indirect object, depending on *sōnghaitī*, the antecedents being *šyaoθanā* and *uxδā* in preceding stanza, i. e., the deeds and words for which Ah. provided rewards at the beginning of the world according to the verdicts pronounced by him under his aspect of piety, cf. § 37. For very different interpretation, cf. BGA, and EZ 365 4. [11] So BGA; but for another view, cf. Gdn., KZ 30.324-6. [12] Aspect, § 37. [13] Tech., § 71.

7 spəntəm[1] aṯ θwā mazdā[2] mōnghī[3] ahurā
hyaṯ mā vohū pairi.jasaṯ[4] manaŋhā[5]
pərəsaṯčā[6] mā čiš ahī kahyā ahī
kaθā ayārə̄ daxšārā[7] fərasayāi dīšā[8]
aibī θwāhū gaēθāhū tanušičā[9]

8 aṯ hōi[1] aoǰī zaraθuštrō paourvīm
haiθyō.dvaēšå hyaṯ isōyā drəgvāitē[2]
aṯ ašaonē[2] rafənō hyə̄m aoǰōnghvaṯ
hyaṯ ā būštīš vas[as]ə̄.xšaθrahyā[3] dyā
yavatā[4] θwā mazdā[5] staomī ufyāčā[6]

7. Then through (thy) wisdom[2] I recognized[3] thee (as) beneficent[1], O Ahura, when it filled[4] me with good purpose[5] and asked[6] me: Who art thou? Whose art thou? How, by a sign[7], shall I appoint[8] the days for an inquiry concerning thy possessions and (thy) person[9]?

8. Then to it[1] I answered: Zarathushtra first, a true-enemy, so-far-as I am able, to the wicked-man[2], but, to the just-man[2], a strong support would I be, so that I may attain to the things-to-come of the dominion-at-will[3], according-as[4] I praise and sing[6] thee, through wisdom[5].

7: AiW 1123, 499, 997, 269, 435, 1001. [1] Tech., § 81. [2] Aspect, § 22; means; BGA, voc., § 55. [3] Cf. § 85. [4] I assume the same semantic development in the Av. compound verb as is found in the participle *parigata* of the cognate and identical Skt. *pari-gam*, MW 592c. The subject is to be implied from the preceding *mazdā*, cf. n. 2 and n. 3. [5] Virtue; means; BGA, p.n., instr. used as subject, § 12. [6] Subject same as that of *pairi.jasaṯ*, q.v. [7] Means. [8] I follow Gdn., Lb. 330, in taking as 1st person, against his earlier opinion, KZ 30.326, and against BGA. [9] Loc. sg. of *tanuš-*, Rt. § 356, but cf. AiW 636 init., n. 2, where 'LP' appears to be a misprint.

8: AiW 37, 1762, 970, 1346. [1] I.e., to Ah. under the aspect of wisdom, cf. 43.7[4] fin. [2] Tech., § 26. [3] I.e., the dominion of desire, Paradise; cf. Gdn., Lb. 330, and NA, which separates the compound. [4] So Gdn., l. c. [5] Aspect, § 22; means; BGA, voc., § 55. [6] Cf. EZ 365 7.

9 spəntəm [1] aṯ θwā mazdā [2] mōnghī [3] ahurā **Y. 43**
hyaṯ mā vohū pairi.jasaṯ [4] manaŋhā [5]
ahyā [6] fərasōm kahmāi vīvīduyē vašī
aṯ [7] ā θwahmāi āθrē rātąm nəmaŋhō
ašahyā [8] mā yavaṯ isāi manyāi

10 aṯ tū mōi dāiš ašem [1] hyaṯ mā zaozaomī
ārmaitī [2] hačimnō īṯ [3] ārəm
pərəsāčā nå [4] yā tōi əhmā parštā
parštəm zī θwā [5] yaθanā taṯ əmavatąm
hyaṯ θwā xšayąs [6] aēšəm dyāṯ əmavantəm

9. Then through (thy) wisdom [2] I recognized [3] thee (as) beneficent [1], O Ahura, when it filled [4] me with good purpose [5]. To its [6] question: For which (party) wilt thou decide? (I said:) But-naturally [7], at the gift of veneration to thy fire, of justice [8], verily, I will think, as-long-as I am able.

10. Then indeed, show me (thy) justice [1], since, verily, I invoke it. (*Ah*:) Accompanying it [3] under-the-aspect-of-piety [2] am I come, and ask us [4] what-things of thine we may be asked, for a question by thee [5] (is) as that of the mighty, since he-who-rules [6] would make thee powerful (and) mighty.

9: AiW 1123, 499, 1001, 1445, 1520, 1122. [1] Cf. 43.7[1]. [2] Cf. 43.7[2]. [3] Cf. § 85. [4] Cf. 43.7[4]. [5] Cf. 43.7[5]. [6] I.e., of Ah. under the aspect of wisdom. [7] AiW 68 fin., s.v., 'unübersetzbar', but it seems to me to add a definite emphasis to the reply. [8] Virtue, i.e., as contrasted with wickedness; gen., depending on *man-*, Rt. § 488; BGA, p.n.

10: AiW 672, 183, 998, 141, 32. [1] Aspect, § 27. [2] Aspect, § 37; means; BGA, assoc. [3] I.e., justice. [4] For pl., § 53. [5] Means. [6] A title of Ah., appropriate to him under his aspect of dominion; cf. 28.7[8].

11 spəntəm [1] aṯ θwā mazdā [2] mānghī [3] ahurā
hyaṯ mā vohū pairi.ǰasaṯ [4] manaŋhā [5]
hyaṯ [6] xšmā [7] uxδāiš [8] dīdaiŋ́hē paourvīm
sādrā [9] mōi sąs mašyaēšū zrazdāitiš
taṯ vərəzyeidyāi hyaṯ mōi mraotā [7] vahištəm

12 hyaṯčā mōi mraoš ašəm [1] ǰasō frāxšnənē
aṯ tū mōi nōiṯ asruštā pairyaoγžā
uzirəidyāi parā hyaṯ mōi ā.ǰimaṯ
səraošō [2] ašī [3] mązā.rayā hačimnō
yā vī ašīš rānōibyā savōi [4] [vī]dāyāṯ

11. (*Z*:) Then through (thy) wisdom [2] I recognized [3] thee (as) beneficent [1], O Ahura, when it filled [4] me with good purpose [5]. The faith (to do that) which [6] I was first taught by you [7] in words [8], to do that which you [7] told me (was) best, shall cause me suffering [9] among men.

12. And when thou didst tell me: Go to teach justice [1] — (*Z*:) then didst thou prescribe for me (things which were) not disobeyed. (*Ah*:) Hasten before there comes for me obedience [2], accompanied by great-gifted destiny [3], which shall apportion the rewards to the two-parties, salvation-and-damnation [4].

11: AiW 1123, 499, 746, 1560, 1193. [1] Cf. 43.7[1]. [2] Cf. 43.7[2]. [3] Cf. § 85. [4] Cf. 43.7[4]. [5] Cf. 43.7[5]. [6] I take as neu. sg. of relative pronoun, acc. of retained object, depending on *dīdaiŋ́hē*, and having *taṯ* in pāda 9 as its antecedent; BGA, as temporal conjunction, introducing *dīdaiŋ́hē* as coordinate with *pairi.ǰasaṯ*. [7] For pl., § 52. [8] Means. [9] Pl. form of abstract noun, Rt. § 420.

12: AiW 1012, 223, 410, 1180 f., 1561. [1] After Gdn., Lb. 331, virtue, object of *frāxšnənē*; BGA, p. n., acc., of goal, depending on *ǰasō*. [2] Tech., § 82; BGA, p. n. [3] C.n.; means; BGA, p.n. [4] I follow AiW 1561, s.v. *sava-*, *savā-*, in taking as acc. dual f., the elliptic dual suggesting the antonym of the term used; tech., § 80.

13 spəntəm[1] aṯ θwā mazdā[2] mōnghī[3] ahurā **Y. 43**
hyaṯ mā vohū pairi.ǰasaṯ[4] manaŋhā[5]
arəθā vōizdyāi kāmahyā[6] təm mōi dātā[7]
darəgahyā yaoš[8] yəm[9] vå[7] naēčiš dārəšt itē
vairyå stōiš yā θwahmī[10] xšaθrōi[11] vāčī

14 hyaṯ nā fryāi vaēdamnō[1] isvā daidīṯ
maibyō mazdā[2] tavā[3] rafənō frāxšnənəm[4]
hyaṯ θwā xšaθrā[5] ašāṯ[6] hačā frąštā
uzirəidyāi[7] azō[8] sarədanå[9] sōnghahyā
maṯ tāiš[10] vīspāiš yōi tōi mąθrå marəntī

13. (*Z*:) Then through (thy) wisdom[2] I recognized[3] thee (as) beneficent[1], O Ahura, when it filled[4] me with good purpose[5], (and I said:) Of (my) wish[6], grant[7] me this — to know the circumstances of the long duration[8] of the desirable existence, — to-which[9] no one compels you[7] to consent — which has been said (to be) in thy[10] dominion[11].

14. What the initiated[1] man, being able, would give to a friend, (do thou give) to me, O wise-one[2], (namely) instructive[4] support from thee[3], if through thy dominion[5] it shall be attained in accordance with justice[6]. Let me hasten[7] to go-against[8] contempt[9] of the doctrine, together with all those[10] who mark thy sacred-words.

13: AiW 1123, 499, 1428, 363, 1264, 1592. [1] Cf. 43.7[1]. [2] Cf. 43.7[2]. [3] Cf. § 85. [4] Cf. 43.7[4]. [5] Cf. 43.7[5]. [6] Gen. of whole, depending on *təm*. [7] For pl., § 52. [8] I take as gen. of possession, depending on *arəθā*. Z seems to be seeking knowledge about the future life, not asking for that life, as in BGA. This yasna is a prayer of meditation, rather than of petition; cf. § 85. [9] Gdn., KZ 30.331, explains this pāda thus: Paradise is a free gift of Ah., and no one can require it of him. [10] For sg. stem-form, § 50. [11] Aspect, § 34; equivalent to Paradise; BGA, c. n.

14: AiW 1011 f., 373, 1567, 1142. [1] Tech., § 79. [2] Adj., § 23. [3] Subjective gen. [4] I have kept the mg. found in *frāxšnənē*, 29.11, 43.12, rather than that connected with LAv. *fraxšnin-*, AiW 1011 fin., q.v. [5] Aspect, § 34; means; BGA, c.n. [6] Virtue; BGA, p. n. [7] Infinitive as volitive, Rt. § 703. [8] NA reads *aẓəm*. [9] Pl. form of abstract noun, Rt. 420. [10] Assoc., depending on *maṯ*.

15 spəntəm[1] aṯ θwā mazdā[2] mōnghī[3] ahurā
hyaṯ mā vohū pairi.ǰasaṯ[4] manaŋhā[5]
daxšaṯ ušyāi tušnā.maitiš[6] vahištā
nōiṯ nā pourūš[7] drəgvatō[8] hyāṯ čixšnušō
aṯ[9] tōi vīspəng angrəng ašaonō[8] ādarə

16 aṯ ahurā hvō mainyūm[1] zaraθuštrō
vərəntē mazdā[2] yastē čiščā spəništō[3]
astvaṯ ašəm[4] hyāṯ uštānā aoǰōnghvaṯ
xᵛəng.darəsōi xšaθrōi[5] hyāṯ ārmaitiš[6]
ašīm šyaoθanāiš[7] vohū daidīṯ[8] manaŋhā[9]

15. Then through (thy) wisdom[2] I recognized[3] thee (as) beneficent[1], O Ahura, when it filled[4] me with good purpose[5]. The best silent-thought[6] taught me to proclaim: Let a man not be desirous-of-pleasing the many[7] wicked[8], (*Z*:) but[9] the just[8] have regarded (them) all (as) enemies to thee.

16. Then, O Ahura, this Zarathushtra chooses-for-himself, because of (thy) wisdom[2], the spirit[1], whichever (is) thine (and) the most beneficent[3]. May justice[4] be embodied, strong with vital-power, may piety[6] be in the sun-beholding dominion[5], may it[8], together with good purpose[9], assign the reward for deeds[7].

15: AiW 1123, 499, 421, 855, 104. [1] Cf. 43.7[1]. [2] Cf. 43.7[2]. [3] Cf. § 85. [4] Cf. 43.7[4]. [5] Cf. 43.7[5]. [6] Evidence that this yasna is a meditation, cf. § 85. [7] Against BGA, I follow Gdn., Lb. 331, in taking as acc. pl., modifying *drəgvatō*. [8] Tech., § 26. [9] With Mills, Gs. of Z, 1900.15, I take *ašaonō* as an acc. form used as nom., as in 47.4, cf. GIP 1. § 378.4. BGA takes as acc., object of *ādarə*, and modified by *vīspəng*, *angrəng* being predicate objective. In its other Gāthic occurrences, 44. 12, 45.2, 48.10, *angra-* is applied either to demonic beings or to their adherents. If one grants that it is here applied to the just, there are two possible mgs.: first, that of BGA and EZ, 'they make all the righteous enemies', i. e., they look upon the righteous as (their own) enemies; second, that of Gdn., Lb. 341, 'die verketzern alle Rechtgläubigen', i. e., they make the true believers enemies of Ah. In the former, we have *angra-* used in the sense of personal enemy, a use not found elsewhere in the Gs.; in the latter, the use of *vīspəng* would be an exaggeration of facts, not likely to be found in the mind or on the lips of Z.

16: AiW 1361, 420, 1880, 241. [1] Tech., § 78. Z here makes his own personal choice, such as that which he recommends to his disciples in 30.2. [2] Aspect, § 22; cause, i.e., under the influence of; BGA, voc., § 61. I prefer instr. to voc. here for the same reason as at 43.4[3]. [3] Tech., § 81. [4] Aspect, § 27. Cf. a similar prayer in 33.7. [5] Aspect, § 34; equivalent to Paradise; BGA, c. n. [6] Aspect, § 37. [7] Cause. [8] I.e., piety. [9] Aspect, § 31; assoc.; BGA, instr. used as subject, § 12.

1 taṯ θwā pərəsā ərəš mōi vaočā ahurā
nəmaŋhō ā[1] yaθā nəmə̄ xšmāvatō[2]
mazdā[3] fryāi θwāvąs[4] sahyāṯ[5] mavaitē[6]
aṯ nə̄ ašā[7] fryā[8] dazdyāi hākurənā
yaθā[9] nə̄ ā vohū ǰimaṯ[10] manaŋhā[11]

2 taṯ θwā pərəsā ərəš mōi vaočā ahurā
kaθā aŋhəuš[1] vahištahyā[1] paourvīm[2]
kāθə̄ sūidyāi yə̄ ī paitišāṯ
hvō[3] zī ašā[4] spəntō[5] irixtəm[6] vīspōibyō
hārō mainyū[7] ahūm.biš[8] urvaθō mazdā[9]

44. 1. This do I ask thee, tell me truly, O Ahura. By-virtue-of[1] (my) veneration — such-as veneration of you[2] (should be) — through wisdom[3], (as) to a friend, mayest thou[4] teach[5] (it) to me[6]. Then let it[10] together with justice[7] come to us, and-similarly[9] (let it) together with good purpose[11] (come) to us, to give friendly[8] support.

2. This do I ask thee, tell me truly, O Ahura. How, in-the-first-place[2], (are) the rewards of the best[1] life[1] for-the-saving (of him) who shall win them? This-man[3], indeed, together with justice[4], beneficently[5] watching in thought[7] the final-end[6] for all, (is) a physician-of-the-soul[8], a friend, O wise-one[9].

44. 1: AiW 998, 1070, 797, 1801, 497. [1] I take in same sense as in 31.21, pāda 3. [2] For pl. stem-form, § 53; for mg., § 65; objective gen., depending on *nəmə̄*. [3] Aspect, § 22; means; BGA, voc., § 55. [4] For mg., § 65. [5] For person, § 65. This is a repetition, in different form, of the request expressed in *vaočā*. Gdn., SKPAW 1086, takes this stanza as introductory. [6] For mg., § 65. [7] Aspect, § 27; assoc.; BGA, means. [8] I follow Gdn., SKPAW, in taking as adj. with *hākurənā*. [9] Lit.: 'as', but there is no logical subordination. [10] The subject is to be implied from the preceding *mazdā*, as at 43.7[4]. [11] Aspect, § 31; assoc.; BGA, instr. used as subject, § 12.

2.: AiW 998, 463, 1806, 285. [1] I.e., Paradise; I take as gen., depending on *kāθə̄*, rather than on *paourvīm*, as in BGA; cf. Gdn., SKPAW. [2] So Gdn., l.c.

3 taṯ θwā pərəsā ərəš mōi vaočā ahurā
kasnā ząθā [1] patā [2] ašahyā [3] paouruyō
kasnā xᵛəng strəmčā dāṯ advāṉəm
kə̄ yā [4] må uxšyeitī nərəfsaitī θwaṯ
tāčīṯ mazdā [5] vasəmī anyāčā vīduyē

4 taṯ θwā pərəsā ərəš mōi vaočā ahurā
kasnā dərətā [1] ząmčā adə̄ nabåščā
avapastōiš kə̄ apō urvaråščā
kasnā [2] vātāi dvąnmaibyasčā yaogəṯ āsū
kasnā vaŋhəuš mazdā [3] dąmiš manaŋhō [4]

3. This do I ask thee, tell me truly, O Ahura. What being (was), by creation [1], the original sire [2] of justice [3]? What being established the path of the sun and of the stars? Who (is he) through whom [4] the moon (now) waxes, now wanes? Both these, O wise-one [5], and other-things do I wish to know.

4. This do I ask thee, tell me truly, O Ahura. What being set-firmly [1] both the earth from below and the sky, (to keep them) from falling? Who (created) the waters and the plants? What being [2] yoked swiftness to the wind and to the clouds? What being (was), through wisdom [3], the creator of good purpose [4]?

[3] I.e., Z. In this quasi-answer to the preceding question, I see a foreshadowing of the judgment, when Z shall act as *ratuš*, cf. n. 8. [4] Aspect, § 27; assoc., cf. 31.13 [5]; BGA, voc., § 56. [5] Tech., § 81; cf. adverbial use of adj. in Lat., e.g., Caes. B.G. 3.18 *Qua re concessa laeti . . . ad castra pergunt.* [6] As in 32.7; although there it applies to the wicked only, it applies here to the just also, to judge by the use of *vīspōibyō*. [7] Non-tech., § 78; means. [8] As at 31.19 [3] and 44.16 [4]. [9] Adj., § 23.

3: AiW 998, 1693, 62, 793, 1381. [1] Means, i.e., by the act of origination. [2] Figurative, equivalent to 'creator', cf. 31.7 and 31.8. [3] Virtue; objective gen., depending on *patā*. [4] Means. [5] Adj., § 23.

4: AiW 998, 173, 766, 736. [1] So EPP 3. [2] So BGMT, m.g., for MS *kə̄*. [3] Aspect, § 22; means; BGA, voc., § 55. [4] Virtue; BGA, p.n.

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5 taṯ θwā pərəsā ərəš mōi vaočā ahurā
kə̄ hvāpå [1] raočåsčā dāṯ təmåsčā
kə̄ hvāpå [1] xᵛafnəmčā dāṯ zaēmāčā
kə̄ yā [2] ušå arəm.piθwā xšapāčā
yå manaoθrīš čazdōnghvantəm arəθahyā

6 taṯ θwā pərəsā ərəš mōi vaočā ahurā
yā fravaxšyā yezī tā aθā haiθyā
ašəm [1] šyaoθanāiš [2] dəbązaitī ārmaitiš [3]
taibyō [4] xšaθrəm [5] vohū činas manaŋhā [6]
kaēibyō azīm rānyō.skərəitīm gąm tašō

7 taṯ θwā pərəsā ərəš mōi vaočā ahurā
kə̄ bərəxδąm tāšt xšaθrā [1] maṯ ārmaitīm [2]
kə̄ uzəməm čōrəṯ vyānayā [3] puθrəm piθrē
azəm tāiš [4] θwā fraxšnī avāmī mazdā [5]
spəntā [6] mainyū [7] vīspanąm dātārəm

5. This do I ask thee, tell me truly, O Ahura. What artificer [1] created both light and darkness? What artificer [1] created both sleeping and waking? Who (is he) by whom [2] (were made) dawn, noon and night, which (are) reminders to-the-wise-man of duty?

6. This do I ask thee, tell me truly, O Ahura. The-things-which I am to declare, if thus (they are) in-truth, let piety [3] support justice [1] by deeds [2], let it teach thy [4] dominion [5] through good purpose [6]. For whom hast thou created the pregnant, luck-bringing cow?

7. This do I ask thee, tell me truly, O Ahura. Who created treasured piety [2], together with power [1]? Who, with wide-perception [3], made the son respectful to the father? By these [4] (questions) I strive to learn-to-know thee, O wise-one [5], (as) the creator of all-things through (thy) beneficent [6] spirit [7].

5: AiW 998, 1490, 1651, 189, 1125. [1] I have taken the prefix *hu-* as applying to the quality of the workmanship, and this is supported by Grassmann's definitions of the cognate and identical Skt. *svápas*, 'kunstvolles Werk bereitend, kunstreich'. Cf. EZ 'artist', and Gdn., SKPAW, 'Künstler', against BGA 'wohlwirkend', and EPP 3 'benignant'. [2] Means.

6: AiW 998, 1293, 760, 430, 1524. [1] Virtue; object of *dəbązaitī*; BGA, p.n., subject of same. [2] Means. [3] Virtue; BGA, p.n. [4] Dat. for gen., Rt. § 468. [5] I.e., 'the attainment of thy kingdom'; aspect, § 34; equivalent to Paradise; BGA, c.n. [6] Virtue; means; BGA, instr. used as subject, § 12.

7: AiW 998, 645, 413, 978. [1] Virtue; assoc., depending on *maṯ*; BGA,

8 taṯ θwā pərəsā ərəš mōi vaočā ahurā
məndāidyāi yā tōi mazdā [1] ādištiš [2]
yāčā vohū uxδā fraši manaŋhā [3]
yāčā ašā [4] aŋhəuš [5] arəm vaēdyāi
kā mə urvā vohū urvāxšaṯ [6] āgəmaṯ.tā

9 taṯ θwā pərəsā ərəš mōi vaočā ahurā
kaθā mōi yąm yaoš daēnąm [1] [yaož]dānē
yąm [2] hudānaoš [3] paitišə [4] sahyāṯ xšaθrahyā [4]
ərəšvā xšaθrā [5] θwāvąs [6] asīštīš mazdā [7]
hadəmōi ašā [8] vohučā šyąs manaŋhā [9]

8. This do I ask thee, tell me truly, O Ahura. Let (me) keep-in-mind what (is) thy intention [2] through wisdom [1]. Let (me) learn-to-understand the world [5] aright, both the words which I have learned through good purpose [3], and those-which (I have learned) through justice [4]. How shall my soul attain to progressive [6] good?

9. This do I ask thee, tell me truly, O Ahura. How shall the lord [4] of dominion [4] make-known to me, through righteous dominion [5], the conscience [1] which I am to reform, (namely) that [2] of the wise-man [3], (and) the promises, thy-like [6], O wisdom [7], dwelling in-the-same-house with justice [8] and good purpose [9]?

p.n. [2] Virtue, cf. 34.9 [2]; BGA, p.n. [3] Assoc. [4] Means. [5] Adj., § 23. [6] Tech., § 81. [7] Tech., § 78; means.

8: AiW 998, 1171, 1321 f., 998, 497. [1] Aspect, § 22; means; BGA, voc., § 55. [2] Logical object of *məndāidyāi*, attracted to nom. by its position in the relative clause. [3] Aspect, § 31; means. [4] Aspect, § 27; means. [5] I take as gen., depending on *vaēdyāi*, Rt. § 488; BGA, as gen., modifying *uxδā*. [6] NA has *urvāšaṯ*.

9: AiW 998, 1233, 211, 1757. [1] Tech., § 72; attracted into the relative clause, but logically the object of *sahyāṯ*. [2] Articular use of relative, Rt. § 749. [3] Tech., § 83. [4] I take with *xšaθrahyā* as a title of Ah. under his aspect of dominion, § 33, therefore equivalent to *xšaθrəm*. [5] Aspect, § 34; means; BGA, acc. pl. [6] For mg., § 63; refers to phrase discussed in n. 4. [7] Aspect, § 22; voc., § 55. [8] Aspect, § 27; assoc.; BGA omits. [9] Aspect, § 34; assoc.

10 taṯ θwā pərəsā ərəš mōi vaočā ahurā **Y. 44**
tąm daēnąm [1] yā hātąm vahištā
yā mōi gaēθå ašā [2] frādōiṯ hačəmnā
ārmatōiš [3] uxδāiš [4] šyaoθanā [4] ərəš daidyaṯ
mahyå čistōiš θwā.īštīš usən mazdā [5]

11 taṯ θwā pərəsā ərəšmōi vaočā ahurā
kaθā təng ā vīϊ̄əmyāṯ ārmaitiš [1]
yaēibyō mazdā [2] θwōi vašyetē daēnā [3]
azəm tōi [4] āiš [5] paouruyē [6] fravōivīdē
vīspəng anyəng [7] mainyəuš [8] spasyā dvaēšaŋhā [9]

12 taṯ θwā pərəsā ərəš mōi vaočā ahurā
kə ašavā [1] yāiš [2] pərəsāi (kə) drəgvå [1] vā
katārəm ā angrō vā hvō vā angrō
yə mā drəgvå [1] θwā savā [3] paitī.ərətē
čyaŋhaṯ [4] hvō nōiṯ ayəm angrō mainyetē

10. This do I ask thee, tell me truly, O Ahura. This religion [1], which (is) the best belonging-to-men, which, united with (thy) justice [2], shall prosper for me material-possessions — let them watch-over (it) rightly with the words [4] (and) the deed [4] of piety [3], in desire for the possessions-from-thee of my doctrine, O wise-one [5].

11. This do I ask thee, tell me truly, O Ahura. How shall piety [1] extend to those to whom, O wise-one [2], thy religion [3] shall be proclaimed ? For-this [5] was I set-apart (as) thine [4] in the beginning [6]; all others [7] do I look upon with hostility [9] of thought [8].

12. This do I ask thee, tell me truly, O Ahura. Who (is) a just-man [1] (among those) with whom [2] I shall talk, or who (is) a wicked-man [1] ? On which side, indeed, (is) the enemy? Or (is) he an enemy, who, verily, (being) a wicked-man [1], opposes thy salvation [3] ? How-shall-it-be [4]? Shall he not be regarded as that enemy?

10 : AiW 998, 268, 1740, 724, 598, 405 f. [1] Tech., § 72. [2] Aspect, § 27 ; assoc. [3] Virtue ; subjective gen. [4] Means. [5] Adj., § 23.

11 : AiW 998, 501, 662, 1319, 1614. [1] Virtue. [2] Adj., § 23. [3] Tech., § 72. [4] I take as gen. of possession ; BGA, as dat. of agent, apparently. [5] Cause, used adverbially ; i.e., for preaching. [6] NA has *pouruyō*. [7] Posing as prophets ; so BGA, Anm. [8] Non-tech., § 78. [9] Assoc.

12 : AiW 998, 998 f., 104, 1305, 1309, 1561, 276 f. [1] Tech., § 26. [2] Assoc. [3] Tech., § 80. [4] *čī-*, assoc., used adverbially.

13 taṯ θwā pərəsā ərəš mōi vaočā ahurā
kaθā druǰəm [1] nīš ahmaṯ ā [nīš] nāšāmā
təng ā avā yōi asruštōiš pərənåŋhō
nōiṯ ašahyā [2] ādīvyeintī hačənā [3]
nōiṯ frasayā [4] vaŋhəuš cāxnarə manaŋhō [5]

14 taṯ θwā pərəsā ərəš mōi vaočā ahurā
kaθā ašāi [1] druǰəm [2] dyąm zastayō [3]
nī hīm mərąždyāi θwahyā mąθrāiš [4] sənghahyā
əmavaitīm siną̄m [5] dāvōi drəgvasū [6]
ā īš dvafšəng mazdā [7] [a]nāšē ąstąsčā [8]

13. This do I ask thee, tell me truly, O Ahura. How may we drive wickedness [1] away from ourselves to those who, full of disobedience, strive not in the following [3] of justice [2], (and) are not satisfied with the advice [4] of good purpose [5] ?

14. This do I ask thee, tell me truly, O Ahura. How may I place wickedness [2] in the two-hands [3] of justice [1] to destroy it, in accordance with the sacred-words [4] of thy doctrine, to put a mighty schism [5] among the wicked [6], to bring upon them sufferings and hostilities [8], through (thy) wisdom [7] ?

13 : AiW 998, 1067, 223, 761, 1001. [1] Tech., § 26. [2] Virtue ; objective gen., depending on *hačənā* ; BGA, p.n. [3] AiW 1753, hapaxlegomenon ; NA has *hačəmnā*. [4] AiW 1001, s.v. *fərasā-*, calls this form instr., but 437, s.v. [1] *kan-*, loc. I take as instr. of means. [5] Virtue ; subjective gen., modifying *frasayā* ; BGA, p.n.

14 : AiW 998, 1685, 1083 f., 737, 764. [1] Virtue ; dat. of advantage ; BGA, p.n. [2] Tech., § 26. [3] Figurative. [4] Assoc. [5] BGMT, by typographical error, places caesura after *siną̄m*, cf. AF 2.176. [6] Tech., § 26. [7] Aspect, § 22 ; means ; BGA, voc., § 55. [8] Cf. 34.8 [4].

15 taṯ θwā pərəsā ərəš mōi vaočā ahurā **Y. 44**
yezī ahyā [1] ašā [2] pōi maṯ xšayehī
hyaṯ həm spādā anaočaŋhā ǰamaētē
avāiš urvātāiš [3] yā tū mazdā [4] dīdərəžō
kuθrā ayå kahmāi vananąm dadå

16 taṯ θwā pərəsā ərəš mōi vaočā ahurā
kə vərəθrəm.ǰā θwā pōi səŋghā [1] yōi həntī
čiθrā [2] mōi dąm [3] ahūm.biš.ratūm [4] čīždī
aṯ hōi [5] vohū səraošō [6] ǰantū manaŋhā [7]
mazdā [8] ahmāi yahmāi vaší kahmāičīṯ

15. This do I ask thee, tell me truly, O Ahura. Whether thou hast-power-over this [1] to ward (it) off from me through justice [2], when the two-hostile forces come together. According to those prescriptions [3] which thou through wisdom [4] dost desire-to-impose, to which of these-two, to whom, wilt thou give the victory ?

16. This do I ask thee, tell me truly, O Ahura. Who (is) victorious, to protect by thy doctrine [1] those-who exist ? Let signs [2] be given [3] for me. Make-known the soul-healing-judge [4]. Then for him [5] let obedience [6] through good purpose [7] come, through wisdom [8], to him, to whomsoever thou dost will.

15 : AiW 998, 552, 114, 1543, 1354. [1] I take as referring to *dvaſšāng . . . astąścā* in preceding stanza. For an example of a sg. pronoun with a pl. antecedent in oP, cf. R. G. Kent, JAOS 35.344-50, and in Lat., ibid. 41.74-5. [2] Aspect, § 27 ; means. [3] Assoc. I see here an allusion to the prescriptions, described in 30.11, which provide salvation for the just. [4] Aspect, § 22 ; means ; BGA, voc., § 55.

16 : AiW 998, 898, 285, 1382. [1] Means. [2] I take as nom. pl. neu., subject of *dąm*, q.v., against BGA, instr. sg. [3] I take as 3rd sg. imperative middle, Rt. § 268, used as passive, and with neu. pl. subject, *čiθrā*, q.v., against AiW 745, s.v. *dā-*, infinitive, depending on *čīždī*. As EZ 369 [2] remarks, the judge seems to be Z himself. Certainly, *ahūm.biš* is elsewhere, 31.19, 44.2, used only of him. Such a mg. seems to me to be better brought out by my interpretation of *dąm*, than by that of BGA. Cf. also 31.2, 33.1, 51.5. [4] A karmadhāraya compound, cf. WSG § 1280d ; cf. also 31.19 [3], 44.2 [8]. [5] I.e., for the *ratuš*, as a result of his labors. [6] Non-tech., § 82. [7] Virtue ; cause ; BGA, assoc. [8] Aspect, § 22 ; means ; BGA, voc., § 55.

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17 taṯ θwā pərəsā ərəš mōi vaočā ahurā
kaθā mazdā [1] zarəm čarā[nī] hačā xšmaṯ [2]
ās[kəi]tīm [3] xšmākąm [4] hyaṯčā mōi hyāṯ vāxš aēšō
sarōi būždyāi [5] haurvātā [6] amərətātā [6]
avā [7] mąθrā [7] yə rāθəmō [8] ašāṯ [9] hačā

18 taṯ θwā pərəsā ərəš mōi vaočā ahurā
kaθā ašā [1] taṯ mīždəm hanānī
dasā aspå aršnavaitīš uštrəmčā
hyaṯ mōi mazdā [2] apivaitī haurvātā [3]
amərətātā [3] yaθā hī taibyō [4] dåŋhā

17. This do I ask thee, tell me truly, O Ahura. How, O wise-one [1], shall I achieve the goal through you [2], (namely) your [4] establishment [3], and that my voice may be effectual? Through that [7] sacred-word [7], let welfare [6] (and) immortality [6] grow [5] to union (with him) who (is) an adherent [8] in accordance with justice [9].

18. This do I ask thee, tell me truly, O Ahura. How am I to earn that reward for justice [1] — ten mares with-a-stallion, and a camel — which was promised to me through wisdom [2], (and) welfare [3] (and) immortality [3], according-as the giving-of these-two (is) thine [4]?

17: AiW 998, 1670, 339, 32, 970, 164, 1522. [1] Adj., § 23. [2] For pl., § 52. [3] I take as identical with [*paity*]*āstīm* in 53.3, which AiW 841, s.v., takes as derived from *dā-* + *ā*; cf. AiW 718 for mg., and WSG § 1157 for formation. [4] For pl. stem-form, § 52. The possessive adj. here is equivalent to the gen. of the personal pronoun, used objectively, depending on *āstīm*. For this use in Lat., cf. Lucret., De Rer. Nat. 1.91, *aspectuque suo* 'and at the sight of her'; Ter., Phorm. 1016, *odio tuo* 'from hatred of thee'. [5] BGA takes infinitive clause as modifying *čarā*[*nī*]. [6] Tech., § 66. Nom. in dual dvandva compound. BGA, p.n. [7] Cause; I see here an allusion to 31.21. [8] I.e., of yours; cf. n. 7 and *urvaθō*, l.c. [9] Virtue; BGA, p.n.

18: AiW 998, 1769, 206, 745. [1] Virtue; cause; BGA, p.n., voc., § 56. [2] Aspect, § 22; means; BGA, voc., § 61. [3] Tech., § 66; acc. in dual dvandva compound. [4] Dat. of possession.

19 taṯ θwā pərəsā ərəš mōi vaočā ahurā **Y. 44**
yastaṯ mīždəm hanəntē nōiṯ dāitī
yō īṯ ahmāi [1] ərəžuxδā nā dāitē
kā təm [2] ahyā maēniš aŋhaṯ paouruyē [3]
vīdvå [4] avąm yā īm aŋhaṯ apōmā

20 čiθənā [1] mazdā [2] huxšaθrā daēvā [3] åŋharə
aṯ īṯ pərəsā yōi pišyeintī aēibyō [4] kąm [5]
yāiš [6] gąm karapā [7] usixšča [7] aēšəmāi dātā [8]
yāčā [6] kavā [7] ąnmənī urūdōyatā
nōiṯ hīm [9] mīzən ašā [10] vāstrəm frādaiŋhē

19. This do I ask thee, tell me truly, O Ahura. (To him) who shall not give payment to the one-earning (it), who, (being) a man true-to-(his-)word, fulfills it for him [1], what punishing of-him [2] for this shall there be in the first [3] (life)? (I ask thee, since I am) aware [4] of that which shall be the last (punishing) of-him.

20. How [1], O wise-one [2], have the daēva-adherents [3] been good rulers? But this I ask (of those) who see how [6] for them [4], indeed [5], the karapan [7] and the usig [7] have given [8] the herd to passion, and how [6] the kavi [7] has caused-(it-)to-mourn continually; nor have they mated it [9] for the furthering of-pasturage in accordance with justice [10].

19: AiW 998, 1768, 356, 1108, 80. [1] This pronoun refers to the same person as *yas-* in pāda 3. [2] Antecedent of *yas-* in pāda 3. [3] I.e., the present. [4] Tech., § 79.

20: AiW 1819, 406, 1492, 1108 f. [1] So Gdn., SKPAW. [2] Adj., § 23. [3] Tech., § 73; adj., as in 32.1, q.v. [4] I.e., the daēva-adherents. [5] So Bthl., KZ 28.11. [6] Assoc., used adverbially. [7] Tech., § 69. [8] Meillet, BSL 24.196, quoting this passage as from 40.20 (sic), explains as dual active, against AiW 712 med., q.v., which takes as pl. middle. [9] Acc. sg. of enclitic pronoun, having *gąm* as antecedent, and used as object of *mīzən*. I have fully discussed my interpretation of the latter word in LANGUAGE 4.178-80. [10] Virtue; assoc.; BGA, p.n., means.

1 aṯ fravaxšyā nū gūšō.dūm nū sraotā
yaēčā asnāṯ yaēčā dūrāṯ išaθā
nū īm [1] vīspā čiθrə [2] zī mazdåŋhō.dūm
nōiṯ daibitīm duš.sastiš ahūm mərąšyāṯ
akā varanā [3] drəgvå [4] hizvā [5] āvərətō [6]

2 aṯ fravaxšyā aŋhəuš mainyū [1] paouruyē
yayå spanyå [2] ūitī mravaṯ yəm [3] angrəm
nōiṯ nā manå nōiṯ səŋghā nōiṯ xratavō [4]
naēdā varanā nōiṯ uxδā naēdā šyaoθanā
nōiṯ daēnå [5] nōiṯ urvąnō hačaintē

45. 1. And I will speak. Now hear, now heed, both (you) who from nearby, and (you) who from afar, (so) desire. Now him [1] do you all fix-in-(your-) thoughts, for (he is) manifested [2]. May the teacher-of-evil not destroy the second life by evil persuasion [3], a wicked-man [4], chosen [6] for his eloquence [5].

2. And I will speak of the two-spirits [1] at the beginning of the world, of which the more beneficent [2] thus addressed the [3] enemy: Of us-two neither the thoughts, nor the doctrines, nor the wills [4], nor the convictions, nor the words, nor-yet the deeds, nor the consciences [5], nor the souls, agree.

45. 1: AiW 486, 750, 1181, 754, 334. [1] I take as Z himself, i.e., the soul-healing judge of 44.16-19; BGA, Anm., as Ah. With EZ 370 [4], I find here another indication of lost prose context, cf. 28.1 [1]. [2] In answer to the prayer of 44.16 [3]. [3] Means. [4] Tech., § 26. [5] Cause. Lit.: 'tongue', cf. 28.5 [9], and so taken by BGA. NA has *hizvå*. [6] I take as nom. sg. m. of perfect passive participle of [2]*var-* 'choose' + *ā*, cf. Skt. [2]*vṛtá* 'chosen', MW 1007c. AiW 334, s.v. *āvərətay-*, hapaxlegomenon, takes as loc. sg., used in sense of instr. But *-ā(i)*, not *-ō* (for *-āu*), is the normal loc. ending of *i*-stems. The latter, as an *i*-stem ending, is given by Rt. § 363 as patterned after the *u*-stems, and as occurring in LAv. I take this line to mean that the teacher of evil, from Z's point of view, has been chosen for his role by the daēva-worshippers because of his eloquence, which he devotes to the teaching of daēva-worship.

2: AiW 106 f., 1612, 1371. [1] Tech., § 78; cf. 30.3 ff. [2] Tech., § 81. [3] Articular use of relative, Rt. § 749. [4] Tech., § 71. [5] Tech., § 72.

Y. 45

3 aṯ fravaxšyā aŋhəuš ahyā paourvīm [1]
yā [2] mōi vīdvå [3] mazdå [4] vaočaṯ ahurō
yōi īm və̄ nōiṯ iθā mąθrəm varəšəntī
yaθā īm mənāičā vaočačā
aēibyō aŋhəuš avōi [5] aŋhaṯ apəməm

4 aṯ fravaxšyā aŋhəuš ahyā vahištəm
ašāṯ [1] hačā mazdā [2] vaēdā yə̄ īm [3] dāṯ
patarəm [4] vaŋhəuš varəzayantō manaŋhō [5]
aṯ hōi dugədā hušyaoθanā ārmaitiš [6]
nōiṯ diwžaidyāi vīspā.hišas ahurō

3. And I will speak first [1] (of those things) of this life, which [2] to me he-who-knows [3], (namely) the wise [4] Ahura, told. (Those) of you who shall not so carry out this sacred-word as I shall both think and speak it, the end of life shall be for woe [5] to them.

4. And I will speak of the best-thing of this life. In accordance with (my) justice [1], I have learned-to-know through wisdom [2] him-who created it [3], the sire [4] of energizing good purpose [5]. And his daughter (is) piety [6] of-good-deeds. Not to be deceived (is) all-observing Ahura.

3: AiW 108, 1316, 1375, 180. [1] I take as adverbial acc., modifying *fravaxšyā*; BGA, as modifying *vaočaṯ*. In stanza 1, Z urges his hearers to heed him and to ignore the teacher of evil. In stanza 2, he presents the contrast between good and evil in more general terms. In stanza 3, he enters upon the body of his discourse, hence my interpretation of *paourvīm*. I do not understand whether BGA means at the beginning of Z's life, or at the beginning of the present world. [2] I follow the reading of NA, against AiW *yąm*, taking it as acc. pl. neu., with its antecedent, *tā*, to be supplied as the object of *fravaxšyā*, and modified by *aŋhəuš ahyā*. [3] Non-tech., § 79. [4] Adj., § 23. [5] Dat. of purpose.

4: AiW 1400, 1314, 1378, 1841, 747. [1] Virtue; means; BGA, p.n. [2] Aspect, § 22; means; cf. 43 and 44, in which Z meditates upon Ah. under the aspect of wisdom, and, by such meditation, arrives at a knowledge of supernatural truths; cf., also, § 85. BGA takes as voc., § 55. Cf. suggestion of EZ 371 [2], but my rendering gives practically the same sense, without alteration of the text. [3] I.e., justice; BGA, Anm., 'das Leben'. [4] Figurative, as at 31.8 [4]. [5] Virtue; objective gen., depending on *patarəm*. [6] Virtue; cf. 44.7 [2]; BGA, p.n.

5 aṯ fravaxšyā hyaṯ mōi mraoṯ spəntō.təmō [1]
vačā srūidyāi hyaṯ marətaēibyō vahištəm
yōi mōi ahmāi [2] səraošəm dąn čayasčā
upā.jimən haurvātā [3] amərətātā [3]
vaŋhəuš mainyəuš [4] šyaoθanāiš [5] mazdå [6] ahurō

6 aṯ fravaxšyā vīspanąm mazištəm
stavas ašā [1] yə hudå [2] yōi həntī
spəntā [3] mainyū [4] sraotū mazdå [5] ahurō
yehyā vahmē vohū frašī [6] manaŋhā [7]
ahyā xratū [8] frō mā sāstū vahištā

7 yehyā [1] savā [2] išåntī rādaŋhō
yōi zī jvā åŋharəčā bvaintičā
amərətāitī [3] ašaonō [4] urvā aēšō
utayūtā [5] yā nərąš [6] sādrā drəgvatō [7]
tāčā [8] xšaθrā [9] mazdå [10] dąmiš ahurō

5. And I will speak of what the most beneficent [1] said to me, a word which is the best for mortals to hear : Those-who for me shall each-and-every-one give obedience to him [2], shall attain to welfare [3] (and) immortality [3] by deeds [5] of good purpose [4]. (Thus spoke) the wise [6] Ahura.

6. And I will speak of the greatest-one of all, praising, through justice [1], him-who (is) well-disposed [2] (towards those) who exist by (his) beneficent [3] spirit [4]. Let wise [5] Ahura hear, at whose invocation I have been instructed [6] by good purpose [7] in his will [8]. Let him teach me the best-things,

7. from whom [1], as disposer, they shall desire salvation [2] who, indeed, (are) living, and have been, and are to be. In immortality [3] the soul of the just-man [4] (shall be) satisfied, in perpetuity [5] (shall be) the sufferings (due) the wicked [7] men [6]. And of these-things [8], through dominion [9], (is) the wise [10] Ahura the creator.

5 : AiW 1193, 1648, 426, 497. [1] Tech., § 81. [2] I.e., to Z. [3] Tech., § 66 ; acc. in dual dvandva compound ; BGA, p.n. [4] Non-tech., § 78 ; virtue ; subjective gen. ; BGA, Anm., as p.n. [5] Means. [6] Adj., § 23.

6 : AiW 1158, 267, 1824, 1639, 998, 1575. [1] Aspect, § 27 ; means ; BGA, voc., § 56. [2] Non-tech., § 83. [3] Tech., § 81. [4] Tech., § 78 ; means. [5] Adj., § 23. [6] So Gdn., GIP 2.30. [7] Virtue ; means ; BGA, p.n. [8] Tech., § 71 ; spec. ; BGA, means.

7 : AiW 1561 f., (29), 267, 32, 1570, 1892. [1] Subjective gen. [2] Tech.,

8 tə̄m nə̄ [1] staotāiš [2] nəmaŋhō [3] ā.vīvarəšō [4] Y. 45
nū zīṯ [5] čašmainī [6] vyādarəsəm
vaŋhəuš mainyəuš [7] šyaoθanahyā uxδahyāčā
vīduš [8] ašā [9] yə̄m [10] mazdąm [11] ahurəm
aṯ hōi vahmə̄ng dəmānē garō nidāmā

9 tə̄m nə̄ [1] vohū maṯ manaŋhā [2] čixšnušō [3]
yə̄ [nə̄] usən čōrəṯ spə̄ncā aspə̄ncā
mazdå [4] xšaθrā [5] varəzī [6] nå dyāṯ ahurō
pasūš vīrə̄ng ahmākə̄ng fradaθāi ā
vaŋhəuš ašā [7] haozą̊θwāṯ ā manaŋhō [8]

8. (*People* :) Him shalt thou [4] seek-to-win for us [1] with hymns [2] of veneration [3] — for [5] now, in (my) eye [6], have I perceived it (to belong to) good thought [7], deed, and word, (I) an initiate [8] through justice [9] — (him) the [10] wise [11] Ahura. And to him would we lay down invocations in the house of song.

9. Him shalt thou [3], together with (our) good purpose [2], seek-to-please for us [1], (him) who shall, at will, create both fortune and misfortune. May wise [4] Ahura, through dominion [5], establish us in activity [6], to prosper our cattle (and) men through justice [7], because of (our) familiarity with good purpose [8].

§ 80; cf. 32.1. I take as acc. pl. neu. of *sava-*, AiW 1561, s.v., as, apparently, does Gdn., GIP 2.30; BGA, after AiW, l.c., as acc. dual m. [3] Tech., § 66 ; loc. [4] Tech., § 26. [5] Non-tech., § 68. [6] Acc., depending on verbal noun *sādrā*, Rt. § 442. [7] Tech., § 26. [8] Acc., depending on verbal noun *dąmiš*, Rt., l.c. [9] Aspect, § 34 ; means ; BGA, c.n. [10] Adj., § 23.

8 : AiW 1377, 154, 1314, 512. [1] I take this and the next two stanzas to be spoken by the congregation, in response to Z's exhortations. [2] Means. [3] Subjective gen. [4] Z, according to my view, but cf. BGA, Anm. [5] Against BGA, I take *nəmaŋhō* as antecedent of *-īṯ*. [6] Could this not be equivalent to the Eng. 'in the mind's eye' ? AiW 583, s.v., takes as loc. used as instr. [7] Non-tech., § 78; virtue; predicate gen. of possession. [8] Tech., § 79. [9] Aspect, § 27 ; means. [10] Articular use of relative, Rt. § 749. [11] Adj., § 23.

9 : AiW 558, 405, 1379, 983, 1738. [1] Cf. 45.8 [1]. [2] Virtue; assoc.; BGA, p.n. [3] Cf. 45.8 [4]. [4] Adj., § 23. [5] Aspect, § 34; means ; BGA, c.n. [6] AiW 1379, s.v., names as infinitive. Since this is the only occurrence of the form, it seems to me simpler to classify it as loc. of a root-noun, Rt. § 352. AiW 415 med., s.v. *dā-*, compares construction here with that of *āžˇdyāi*, 51.17, q.v. NA has *vərəzənyå* for *varəzī nå*. [7] Virtue ; means ; BGA, p.n., modifying *haozą̊θwaṯ*. [8] Virtue ; objective gen., depending on *haozą̊θwaṯ*.

10 tə̄m nə̄ [1] yasnāiš [2] ārmatōiš [3] mimaγžō [4]
yə̄ ąnmənī mazdå [5] srāvī ahurō
hyaṯ hōi ašā [6] vohučā čōišt [7] manaŋhā [8]
xšaθrōi [9] hōi haurvātā [10] amərətātā [10]
ahmāi [11] stōi dąn [12] təvīšī [13] utayūitī [14]

11 yastā [1] daēvə̄ng [2] aparō mašyąščā
tarə̄.mąstā [3] yōi īm tarə̄.mainyantā [4]
anyə̄ng ahmāṯ [5] yə̄ hōi [6] arə̄m [7] mainyātā [7]
saošyantō [8] də̄ng patōiš spəntā [9] daēnā [10]
urvaθō brātā ptā vā mazdā [11] ahurā

10. Him shalt thou [4] seek-to-glorify for us [1] through prayers [2] of piety [3] — him-who unceasingly is called the wise [5] Ahura — since, through his justice [6] and good purpose [8], he has promised [7], in his dominion [9], welfare [10] (and) immortality [10]. Let them give [12] moral-strength [13] (and) perseverance [14] to be ours [11].

11. (*Z* :) Who, therefore [1], shall hereafter oppose-in-thought [3] the daēvas [2] and the mortals who shall (so) oppose [4] him, (that is, mortals) other than that-one [5] who shall submit-himself [7] to him [6], the beneficent [9] conscience [10] of the savior [8], the house-lord, (shall be to him) a friend, a brother, or a father, O wise [11] Ahura.

10 : AiW 1135, 359, 430, 683 f. [1] Cf. 45.8[1]. [2] Means. [3] Virtue ; subjective gen. [4] Cf. 45.8 [4]. [5] Adj., § 23. [6] Aspect, § 27 ; means. [7] For sg., § 53. [8] Aspect, § 31 ; means. [9] Aspect, § 34 ; equivalent to Paradise ; BGA, c.n. [10] Tech., § 66 ; acc. in dual dvandva compound. [11] I take as dat. pl. of 1st personal pronoun. [12] Against BGA, I take as 3rd pl. subjunctive active, as in 45.5, with *haurvatāt-* and *amərətāt-* understood as subjects, cf. *dātā*, 33.8[6]. As in 34.11, the two promised rewards are to act as an incentive in the present life. [13] Tech., § 68 ; acc. in dual dvandva compound with *utayūitī*. [14] Tech., § 68 ; cf. n. 13.

11 : AiW 188, 684. [1] Cause. I take it that Z here resumes his discourse, continuing from stanza 7, after which the congregation began to speak. [2] Tech., § 73. [3] I have tried to translate this word literally, according to its etymology, connecting it closely with my translation of *tarəmaitīm*, 33.4, and with *ārmaiti-*, cf. § 36. This interpretation is in harmony with the intolerant spirit shown elsewhere towards unbelievers, e.g., 33.2, 44.11, et al. [4] For mg., cf. n. 3. [5] I.e., the convert, cf. 46.5. [6] I.e., to Z; dat. of indirect object. [7] I take these two words together, treating them as a compound verb, cf. § 36. [8] I.e., Z. [9] Tech., § 81. [10] Tech., § 72. [11] Adj., § 23.

Yasna 46

1 kąm nəmōi ząm kuθrā nəmōi ayenī
pairī xᵛaētəuš airyamanasčā dadaitī
nōiṯ mā xšnāuš yā [1] vərəzənā [2] *hačānī* [3]
naēdā dahyəuš yōi sāstārō drəgvantō [4]
kaθā θwā mazdā [5] xšnaošāi ahurā

46. 1. To what land to flee, whither shall I go to flee? From the nobility and from the sodality they exclude me. Not satisfying to-me (is) the community [2] with which [1] I am-to-associate [3], nor-yet the wicked [4] rulers of the country. How am I to satisfy thee through wisdom [5], O Ahura?

46. 1: AiW 1071, 720, 1425, 1573, 558. [1] Assoc., depending on *hačānī*, q.v. [2] I take as instr. attracted from nom. by position in relative clause, against AiW 1425, n. 1, s.v., which makes it the single occurrence of a f. form. [3] *həčā* in all MSS, but this is a corruption, AiW 1807, n. 1., s.v. BGA, Anm., and Gdn., Lb. 325 [8], assume a loss. I suggest emendation to *hačānī*, 1st sg. present active of a long-vowel subjunctive, formed on the thematic stem *hak-*; cf. Rt. § 245, and § 261 *barānī*. AiW 1739 ff., s.v. *hak-*, quotes no form for this person and number. My emendation supplies the missing syllable, BGMT 17, and explains the otherwise puzzling *vərəzānā*, q.v. If we assume *hačānī* to have been the original word here, the corruption may have started with the loss of the final syllable by haplography before *naēdā*; the remaining *hačā*, though a possible form, would have made no sense and may have been corrupted to *hə-čā*, apparently a demonstrative, after which a word seems to be lost. [4] Tech., § 26. [5] Aspect, § 22; means; BGA, voc., § 55, but omits *ahurā* altogether.

2 vaēdā taṯ yā [1] ahmī mazdā [2] anaēšō
mā kamnafšvā hyaṯčā [3] kamnānā ahmī
gərəzōi tōi ā īṯ avaēnā ahurā
rafəδrəm čagvå hyaṯ fryō fryāi daidīṯ
āxsō vaŋhəuš ašā [4] īštīm manaŋhō [5]

3 kadā mazdā [1] yōi uxšānō [2] asnąm [2]
aŋhəuš darəθrāi frō ašahyā [3] [fr]ārəntē [4]
vərəzdāiš səngháiš [5] saošyantąm xratavō [6]
kaēibyō ūθāi vohū jimaṯ [7] manaŋhā [8]
maibyō [9] θwā [10] sąstrāi vərənē [11] ahurā

2. I know that because of which [1] I am, in-(thy-)wisdom [2], ineffectual. Mine (are) few-cattle, so-that-also [3] I am possessed-of-few-followers. I cry to thee, look to it, O Ahura, affording the support which friend gives to friend. Teach the acquisition of good purpose [5] through justice [4].

3. When, O wise-one [1], shall appear [4] the sunrisings [2] of the world's winning of justice [3], (when) in accordance with the mighty doctrines [5], the wills [6] of the saviors? To whom shall they come [7] as aid because of (their) good purpose [8]? To me [9], (for) by thee [10] am I chosen [11] for accomplishment, O Ahura.

2: AiW 114, 441 (bis), 574, 1324, 1026, 541. [1] Cause. [2] Aspect, § 22; assoc.; BGA, voc., § 55. Here Z seems to express his realization of, and dependence on, Ah.'s inscrutable omniscience. [3] As at AiW 1257, s.v. *²yaṯ* IV. Lack of power is due to lack of followers, and the latter is due to lack of cattle, i.e., of wealth. [4] Virtue; means, modifying verbal noun *īštīm*; BGA, p.n., means, modifying *āxsō*. [5] Aspect, § 31; equivalent to Paradise; BGA, c.n., with same connotation.

3: AiW 383, 695, 536, 388, 1578. [1] Adj., § 23. [2] Cf. BGA, Anm.; EZ 373 [1]. Gdn., BB 14.10, takes as a periphrasis for 'time', which does not conflict with the literal use in 50.10. [3] Aspect, § 27; equivalent to Paradise; objective gen., depending on *darəθrāi*; BGA, p.n. [4] A compound of [1]*ar-*, AiW 183. Against AiW, I see no reason for taking *frā-* as hypermetrical, since the number of syllables is not increased. For repetition of prefix, cf. *vīdąm* 32.6. [5] I.e., prophecies; assoc. [6] I.e., the moral forces; tech., § 71. [7] I take as non-thematic 3rd pl. injunctive active, **gʷem-n̥t*, the presence of this stem being proved by *jantū*, Rt. § 268; the subject is to be supplied from *xratavō*. BGA takes as sg. with *vohū manaŋhā*, q.v., as subject. [8] Virtue; cause; BGA, p.n., instr. used as subject, § 12. [9] I take, against BGA, as dat. of goal, answering, at least in part, the question in the preceding line. [10] Means. [11] Middle used as passive. This line seems to be a statement of Z's consciousness of his vocation, but cf. BGA.

4 aṯ təng[1] drəgvå[2] yəng ašahyā[3] važdrəng pāṯ **Y. 46**
gå frōrətōiš šōiθrahyā vā dahyəuš vā
duždabå[4] hąs xᵛāiš šyaoθanāiš[5] ahəmustō
yastəm[6] xšaθrāṯ[7] mazdā[8] mōiθaṯ jyātəuš vā
hvō[9] təng[10] frō.gå[11] paθməng hučistōiš čaraṯ

5 yə vā xšayąs adąs drītā[1] ayantəm
urvātōiš vā huzəntuš[2] miθrōibyō[3] vā
rašnā[4] jvąs yə ašavā[5] drəgvantəm[6]
vīčirō hąs taṯ frō xᵛaētavē mruyāṯ
uzūiθyōi[7] īm[8] mazdā[9] xrūnyāṯ[10] ahurā

4. Then those[1] whom, (as) furtherers of justice[3], the wicked-man[2] has prevented from fostering the cattle of either district or country, he being infamous[4], repellent because of his deeds[5], whoever shall, in-(thy-)wisdom[8], send him[6] from power[7] or from life, he[9], preceding[11] them[10], shall prepare the paths of good-doctrine.

5. Who, indeed, having-the-power, bringing-it-to-pass, may secure[1] (one) coming-over-to-his-side, — (he himself being) well-versed[2] in both vow and obligations[3], living by the law[4] — what (ever) just-man[5] (may secure) a wicked-man[6], let him, being sure, tell this to the nobility. Protect[7] him[8] through wisdom[9] from blood-shed[10], O Ahura.

4: AiW 1024, 280, 1105, 844. [1] I take as object of *frō.gå*, repeated in pāda 9. [2] Tech., § 26. [3] Virtue; objective gen., depending on *važdrəng*; BGA, p.n. [4] So BGMT, m.g., for MS *dužaẓōbå*. [5] Cause. [6] I.e., the wicked man of pāda 1. BGA begins a new sentence with this line. [7] Virtue. [8] Aspect, § 22; cause; BGA, voc., § 55. [9] Antecedent of *yas-* in pāda 7. [10] Cf. n. 1. [11] Here the destroyer of the *drəgvant-* is accorded a place of honor; cf. 50.3, where he is promised a special reward.

5: AiW 1543, 1194, 1438, 411. [1] Cf. 33.2 [4]. [2] I take as modifying *yə* in pāda 1; BGA, as subject of *drītā*. [3] I take as abl. for gen., cf. 51.14 [3], depending on *huzəntuš*, and understand the vow and obligations to be those of the just man, whose duty it is to make as many converts as possible to the true religion. Cf. 31.3, where Z expresses his desire to 'convince all living men', and note the praise given to the proselytizer in 33.2. BGA takes as abl. of separation, depending on *adąs*. The *vā . . . vā* here equals Lat. *et . . . et*, AiW 1308 init. [4] Assoc. [5] Tech., § 26. [6] Tech., § 26. [7] I take this line as a new sentence, beginning with the infinitive used imperatively, Rt. § 703. [8] I.e., the proselytizer, since the nobility will, undoubtedly, be able to protect the convert. Cf. this with Z's exclusion from the nobility in stanza 1, the discrepancy being evidence of the composite character of this yasna; cf. BGA 81-3. [9] Aspect, § 22; means; BGA, voc., § 55. [10] I.e., from revenge at the hands of the convert's former associates.

6 aṯ yastəm [1] nōiṯ nā isəmnō āyāṯ
drūjō [2] hvō dāmąn haēθahyā [3] gāṯ
hvō zī drəgvå [4] yə drəgvāitē [4] vahištō
hvō ašavā [5] yahmāi ašavā [5] fryō
hyaṯ daēnå [6] paouruyå då ahurā

7 kəm nā mazdā [1] mavaitē [2] pāyūm dadāṯ
hyaṯ mā drəgvå [3] dīdarəšatā aēnaŋhē
anyəm θwahmāṯ āθrasčā manaŋhasčā [4]
yayå šyaoθanāiš [5] ašəm [6] θraoštā ahurā
tąm mōi dąstvąm daēnayāi [7] frāvaočā

8 yə vā mōi yå gaēθå dazdē aēnaŋhē
nōiṯ ahyā mā āθriš šyaoθanāiš [1] frōsyāṯ
paityaogəṯ tā ahmāi ǰasōiṯ dvaēšaŋhā [2]
tanvəm ā yā [3] īm huǰyātōiš pāyāṯ
nōiṯ dužǰyātōiš kāčīṯ mazdā [4] dvaēšaŋhā [5]

6. Then what(ever) man, being asked, shall not side-with him [1], he shall go to the abodes of the company of wickedness [2]. For he (has been) a wicked-man [3], who was very good to a wicked-man [3], he a just-man [4], to whom the just-man [4] (was) a friend, ever-since thou didst create the first consciences [5], O Ahura.

7. Whom, O wise-one [1], should a man appoint (as) protector for me [2], when the wicked-man [3] strives-to-hold me for injury, other than both thy fire and (thy good) purpose [4], by the deeds [5] of which-two justice [6] shall be realized, O Ahura? This doctrine do thou proclaim to me, to (my) conscience [7].

8. Who, indeed, is determined to harm what possessions (are) mine, may harm not reach me through his deeds [1]. Back to him may they come with hostility [2], (back) to (his) person, that [3] they may keep him from the good-life, not from the bad-life, with every hostility [5], through wisdom [4].

6: AiW 150, 517, (734), 1026, 715. [1] I.e., the convert. [2] Tech., § 26. [3] NA has *haiθyā*. [4] Tech., § 26. [5] Tech., § 26. [6] Tech., § 72; cf. 31.11 [3].

7: AiW 1141, 690, 801, 745. [1] Adj., § 23. [2] For mg., § 65. [3] Tech., § 26. [4] I.e., *vaŋhāuš manaŋhō*, aspect, § 31; gen. for abl., depending on *anyəm*; so also *āθras-*. [5] Means. [6] Aspect, § 27; equivalent to Paradise; BGA '(das Reich) des Aša'. [7] Tech., § 72.

8: AiW 715, 323, (360), 839, 1822. [1] Cause. [2] Assoc. [3] Means, its

9 kə[1] hvō yə mā[2] arədrō čōiθaṯ paouruyō[3] **Y. 46**
yaθā θwā zəvīštīm uzəmōhī
šyaoθanōi spəntəm[4] ahurəm ašavanəm[5]
yā tōi ašā[6] yā ašāi[7] gəuš[8] tašā[8] mraoṯ
išəntī mā[9] tā tōi[10] vohū manaŋhā[11]

10 yə vā mōi[1] nā gənā vā mazdā[2] ahurā
dāyāṯ[3] aŋhəuš yā tū vōistā vahištā[4]
ašīm ašāi[5] vohū xšaθrəm[6] manaŋhā[7]
yąsčā haxšāi xšmāvatąm[8] vahmāi ā
frō tāiš[9] vīspāiš činvatō [fra]frā pərətūm

9. (*A Zoroastrian* :) Who[1] (is) he, who, faithful, was the first[3] to teach me[2] how we should honor thee, the most furthering, the beneficent[4] in deed, Ahura the just[5]? (*Z* :) The-things-which to thee through justice[6], which to justice[7] the creator[8] of the herd[8] said, these they[10] ask me[9] because of good purpose[11].

10. Who, indeed, man or woman, O wise[2] Ahura, shall for me[1] look[3] after (the things) of life which thou knowest (to be) best[4], (give to him as) a reward for justice[5], power[6] through good purpose[7]. And whom(ever) of you[8] I shall impel to the invocation, forward with all these[9] shall I go, over the bridge of the separator.

antecedent being the clause containing *jasōiṯ* as its verb. [4] Aspect, § 22 ; means ; BGA, voc., § 55. [5] I take as assoc., an emphatic repetition of that in pāda 6 ; BGA, as adj., modifying *šyaoθanā*, to be supplied as appositive to *tā* in pāda 5.

9 : AiW 43, 645, 29. [1] I take the first three lines to be spoken by one of Z's followers, as a sort of rhetorical question, referring to Z's appointment, described in Yasna 29 ; cf. § 84. [2] BGA omits. [3] Cf. familiar use of Lat. *primus*. [4] Tech., § 81. [5] Tech., § 26. [6] Aspect, § 27 ; means, cf. 29.2 ; BGA, instr. used as subject, § 12. [7] Aspect, § 27. This dat. repeats the idea already expressed in *tōi ašā*, ' said to justice ' being a brief, but emphatic, repetition of 'said to thee under the aspect of justice '. [8] Tech., § 70. [9] I take Z to be the speaker of the last two lines, where he calls Ah. to witness that his followers, because of their good purpose, ask again for the story which they already know, namely, the symbolic narrative, Yasna 29 ; cf. § 84, and 46.9[1]. [10] I take as nom. pl. of demonstrative pronoun ; BGA, as gen. sg. of enclitic 2nd sg. personal pronoun. [11] Virtue ; cause ; BGA, p.n.

10 : AiW 525, 1315, 241, 1739, 851. [1] I.e., because of my teaching. [2] Adj., § 23. [3] I take as from [1]*dā(y)*-, AiW 724, and as identical with the *dāyāṯ* in the last pāda of 29.7. [4] I.e., herding, cf. 32.12, 33.3, 34.14, 45.9. [5] Virtue; indirect object of verb of giving understood. [6] Virtue. [7] Virtue ; cause ; BGA,

11 xšaθrāiš[1] yūǰən karapanō[2] kāvayasčā[2]
akāiš šyaoθanāiš[3] ahūm[4] mərəngədyāi mašīm
yəng xᵛə urvā xᵛaēčā xraodaṯ daēnā[5]
hyaṯ aibī.gəmən yaθrā činvatō pərətuš
yavōi vīspāi drūǰō[6] dəmānāi astayō

12 hyaṯ us ašā[1] naptyaēšū nafšučā
tūrahyā [uz]ǰən[2] fryānahyā aoǰyaēšū
ārmatōiš[3] gaēθå frādō[4] θwaxšaŋhā[5]
aṯ īš vohū həm aibī.mōist manaŋhā[6]
aēibyō rafeðrāi mazdå[7] sastē ahurō

11. By (their) power[1] have the karapans[2] and the kavis[2] familiarized mankind with evil deeds[3], for the destruction of life[4], whom their-own soul and their-own conscience[5] shall torture when they come to where the bridge of the separator (is), for all time comrades in the abode of wickedness[6].

12. When, among the grandchildren and descendants — praiseworthy for (their) justice[1] — of Turanian Fryāna, there shall arise[2] those-who-further[4] material-existence 'by the zeal[5] of piety[3], then shall the wise[7] Ahura admit them through good purpose[6], (being) for a support to them at the fulfillment.

p.n. [8] For mg., § 65; gen. of whole, depending on *yąs*. With an abrupt change of thought, Z turns, at the beginning of this line, to his congregation, and continues to address them through the next four stanzas. Cf., however, BGA. [9] Assoc.

11: AiW 1229, 533, 892, 213. [1] Virtue; pl. form of abstract noun, Rt. § 420; means. [2] Tech., § 69. [3] Assoc. [4] I.e., the second life. [5] Tech., § 72. [6] Tech., § 26.

12: AiW 498, 794, 1568. [1] Virtue; cause, modifying *aoǰyaēšū*; BGA, p.n., instr. used as subject of *[uz]ǰən*, q.v.; § 12. [2] Against BGA, I take as 3rd pl. imperfect active of *gam*, with weak form of root from pIE $*g^{w}\eta_{\xi}-$; cf. Homeric ἔβαν, Il. 1.391, 606, etc. In pāda 1, the *us* is the prefix. The subject is *frādō*, q.v. [3] Virtue; subjective gen.; BGA, p.n. [4] I take as nom. pl. of root-noun, Rt. § 353.2, against BGA, gen. sg. [5] I take as means, modifying verbal noun *frādō*; BGA, as modifying *[uz]ǰən*. [6] Aspect, § 31; means; BGA, p.n., instr. used as subject, § 12. [7] Adj., § 23.

13 yə̄ spitāməm zaraθuštrəm rādaŋhā [1] **Y. 46**
marətaēšū xšnāuš hvō nā frasrūidyāi ərəθwō
aṯ hōi mazdå [2] ahūm [3] dadāṯ ahurō
ahmāi gaēθå vohū frādaṯ manaŋhā [4]
tə̄m və̄ [5] ašā [6] məhmaidī [7] huš.haxāim

14 zaraθuštrā [1] kastē ašavā [2] urvaθō
mazōi magāi [3] kə̄ vā frasrūidyāi vaštī
aṯ [4] hvō kavā [5] vīštāspō yāhī
yə̄ngstū mazdā [6] hadəmōi minaš ahurā
tə̄ng zbayā vaŋhəuš uxδāiš [7] manaŋhō [8]

13. Who(ever) among mortals (shall be) satisfying-to Spitāma Zarathushtra by (his) readiness [1], this man (is) worthy to be heard. And to him shall the wise [2] Ahura give life [3]. For him shall he foster material-possessions through good purpose [4]. This-one of you [5] shall we [7] consider a friend because of (his) justice [6].

14. (*Ah*:) O Zarathushtra [1], what just-man [2] of thine (is) friendly to the great gift [3]? Or who wishes to be heard? (*Z*:) Then [4] this (shall be) the kavi [5] Vīshtāspa at the judgment. Whom thou, through wisdom [6], shalt unite in-the-same-house, O Ahura, these I will summon with words [7] of good purpose [8].

13: AiW 1521, 1649, 107, 1841. [1] Cause. [2] Adj., § 23. [3] I.e., the second life. [4] Aspect, § 31; means; BGA, instr. used as subject, § 12. [5] Gen. of whole, depending on *tə̄m*. Cf. 46.10 [8]. [6] Virtue; cause; BGA, p.n., assoc. [7] Cf. 29.11 [9].

14: AiW 1109 f., 1649, 1291, 1190, 1667. [1] Ah. speaks; cf. Gdn., BB 14.23 f., who takes this and the following stanzas as a prophecy of the judgment scene. [2] Tech., § 26. [3] Tech., § 76. [4] Z speaks, cf. n. 1. [5] Tech., § 69. [6] Aspect, § 22; means; BGA, voc., § 61. [7] Means. [8] Virtue; subjective gen.

15 haēčaṯ.aspā vaxšyā vō spitamåŋhō
hyaṯ dāθōng [1] vī- čayaθā adāθąsčā [1]
tāiš yūš šyaoθanāiš [2] ašəm [3] xšmaibyā daduyē
yāiš(čā) [4] dātāiš [5] paouruyāiš ahurahyā [6]
. . . . . .

16 fərašaoštrā aθrā tū arədrāiš [1] idī
hvō.gvā [2] tāiš [1] yōng usvahī [3] uštā stōi
yaθrā ašā [4] hačaitē ārmaitiš [5]
yaθrā vaŋhōuš manaŋhō [6] īštā xšaθrəm [7]
yaθrā mazdå [8] varədəmąm [9] šaēitī ahurō

17 yaθrā vō [1] afšmānī [2] sōnghānī
nōiṯ anafšmąm [2] [dō]jjāmāspā hvō.gvā
hadā vāstā [3] vahmōng səraošā [4] rādaŋhō [5]
yō vīčinaoṯ dāθəmčā [6] adāθəmčā [6]
dangrā mantū [7] ašā [8] mazdå [9] ahurō [10]

15. You Haēcataspa Spitāmas, for you I will speak, since you distinguish the wise [1] and the foolish [1]. By these deeds [2] you secure to yourselves justice [3], and by the [4] primeval laws [5] from Ahura [6]. . .

16. O Frashaoshtra Hvōgva [2], hither do thou go with the faithful [1], with those [1] whom we-two [3] wish to be according to desire, where piety [5] is accompanied by justice [4], where the dominion [7] is in the possession of good purpose [6], where the wise [8] Ahura dwells amid abundance [9];

17. where I will make known your [1] merits [2], not (your) demerits [2], O Jāmāspa Hvōgva, your [3] invocations together with that obedience [4] of readiness [5] (to him) who has discriminated-between both the wise-man [6] and the foolish-man [6] through the prudent counsellor [7], justice [8], (namely) the wise [9] Ahura [10].

15: AiW 1728, 732, 1710, 875. [1] Tech., § 74. [2] Means. [3] Aspect, § 27; equivalent to Paradise. [4] This pāda lacks one syllable; I suggest adding *-čā*, as above. The *yāiš* is articular relative, Rt. § 749. [5] Means. [6] Subjective gen.

16: AiW 195, 1607, 1740, 377, 1370. [1] Assoc. [2] Adj., cf. § 61 fin. [3] I.e., Ah. and Z, Gdn., BB 14.25. [4] Virtue; assoc.; BGA, p.n. [5] Virtue; BGA, p.n. [6] I.e., men of good purpose; virtue. [7] Aspect, § 34; equivalent to Paradise. [8] Adj., § 23. [9] So ZPAI 77; cf. EZ 375 [9].

17: AiW 104, 1755 f., 732, 234. [1] I.e., your family's. [2] I follow here

18	yə̄ maibyā yaoš	ahmāi asčīṯ vahištā	**Y. 46**
	mahyå ištōiš [1]	vohū čōišəm manaŋhā [2]	
	ąstə̄ng ahmāi	yə̄ nå [3] ąstāi daidītā	
	mazdā [4] ašā [5]	xšmākəm [6] vārəm [7] xšnaošəmnō	
	taṯ mōi xratə̄uš [8]	manaŋhasčā [9] vīčiθəm	
19	yə̄ mōi ašāṯ [1]	haiθīm hačā varəšaitī	
	zaraθuštrāi	hyaṯ vasnā [2] fərašō.təməm	
	ahmāi mīždəm	hanəntē parāhūm [3]	
	manə̄.vistāiš [4]	maṯ vīspāiš gāvā [5] azī	
	tāčīṯ mōi sąs	tvəm mazdā [6] vaēdištō [7]	

18. Who(ever is) loyal to me, to him have I-myself promised in accordance with good purpose [2] the best-things in my power [1], (but) hostilities to him who may set-himself to oppose us [3], I-who-desire-to-satisfy your [6] choice [7] through wisdom [4], through justice [5]. This (is) the decision of my will [8] and purpose [9].

19. Who(ever) for me, Zarathushtra, shall, in accordance with justice [1], bring-to reality what (is) most in-accord with (my) will [2], to him, to-the-one-who-earns a future [3] reward, (there shall be) together with all (his) heart's-desires [4], two-pregnant cows [5]. These-things-also shalt thou accomplish for me, thou, through wisdom [6], the most provident [7].

the interpretation of R. G. Kent, LANGUAGE 4.106-7. [3] Jn., Av. Gr. § 899, explains as compromise between *vas.tā* and *vō tā*. For pl., cf. n. 1. [4] Assoc., depending on *hadā*. [5] Subjective gen. [6] Tech., § 74. [7] Means. [8] Aspect, § 27, appositive to *mantū*, q.v. [9] Adj., § 23. [10] Appositive to *yə̄* in pāda 7.

18: AiW 1264, 11, (361), 558, 1437. [1] Gen. of whole, depending on *vahištā*. [2] Virtue; assoc.; BGA, p.n., means. [3] For pl., cf. 29.11 9. [4] Aspect, § 22; means; BGA, voc., § 55. [5] Aspect, § 27; means; BGA, voc., § 56. [6] For pl., § 51. [7] I am inclined to see here an allusion to 29.8, the 'choice' being Z's appointment by Ah., but it may mean only Ah.'s discrimination between the good and the bad, as, e.g., in the preceding stanza. [8] Tech., § 71. [9] Virtue; 'good' implied by context.

19: AiW 1376, 856, 1134, 1560. [1] Virtue; assoc., depending on *hačā*. [2] Assoc., depending on *fərašō.təməm*. [3] I.e., in the next life. [4] Assoc., depending on *maṯ*. [5] I.e., a reward in this life as an encouragement and an earnest of that which is to come. [6] Aspect, § 22; means; BGA, voc., § 55. Cf. 29.10, pāda 6.

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1 spəntā [1] mainyū [2] vahištāčā manaŋhā [3]
hačā ašāṯ [4] šyaoθanāčā [3] vačaŋhāčā [3]
ahmāi [5] dąn [6] haurvātā [7] amərətātā [7]
mazdå [8] xšaθrā [9] ārmaitī [10] ahurō

2 ahyā mainyəuš [1] spəništahyā [2] vahištəm
hizvā [3] uxδāiš [3] vaŋhəuš [əə]ānū manaŋhō [4]
ārmatōiš [5] zastōibyā [3] šyaoθanā [3] vərəzyaṯ [6]
ōyā čistī [7] hvō ptā [8] ašahyā [9] mazdå [10]

47. 1. Through the beneficent [1] spirit [2], and for the best thought [3], and deed [3], and word [3], in accordance with justice [4], to him [5] shall wise [8] Ahura, through dominion [9], through piety [10], give [6] welfare [7] (and) immortality [7].

2. The best (work) of this most beneficent [2] spirit [1] he shall effect [6] with (his) tongue [3] through words [3] of good purpose [4], with (his) hands [3] through the deed [3] of piety [5], because of this doctrine [7]: This wisdom [10] (is) the sire [8] of justice [9].

47. 1: AiW 231, 712. [1] Tech., § 81. [2] Tech., § 78; means. [3] Cause. The adj. *vahištā*, although expressed only with *manaŋhā*, is to be understood with *šyaoθanā*, and with *vačaŋhā*. [4] Virtue; abl. depending on *hačā*. [5] I take as a demonstrative, referring to the herder, who must have been mentioned in a lost prose passage, cf. 28.1 [1], and also 47.2 [6]. BGA, 'to us'. [6] For pl., § 51; AiW 723, n. 8 s.v. *dā-*, calls it construction according to sense. [7] Tech., § 66; acc. in dual dvandva compound. [8] Adj., § 23. [9] Aspect, § 34; means; BGA, assoc. [10] Aspect, § 37; means; BGA, assoc.

2: AiW 1377, 598. [1] Tech., § 78. [2] Tech., § 81. [3] Means. [4] Virtue; subjective gen. [5] Virtue; subjective gen. [6] The fact that the subject of this verb is not named, points to its having been already mentioned in a lost prose passage, cf. 28.1 [1]. The person to whom the action here described can be best attributed is the herder. Such an hypothesis is further supported by 47.3 [1], q.v. [7] Cause. [8] Figurative, as at 44.3 [2]. [9] Virtue; objective gen., depending on *ptā*; BGA, p.n. [10] Aspect, § 22.

3 ahyā mainyəuš [1] tvəm ahī tā [2] spəntō [3] **Y. 47**
yə ahmāi [4] gąm rānyō.skərəitīm həm.tašaṯ
aṯ hōi vāstrāi rāmā.då ārmaitīm [5]
hyaṯ həm vohū mazdā [6] [həmə.]fraštā manaŋhā [7]

4 ahmāṯ mainyəuš [1] rārəšyeintī drəgvantō [2]
mazdā [3] spəntāṯ [4] nōiṯ iθā ašaonō [5]
kasəuščīṯ nā ašāunē [5] kāθē aŋhaṯ
isvāčīṯ hąs paraoš akō drəgvāitē [2]

5 tāčā spəntā [1] mainyū [2] mazdā [3] ahurā
ašāunē [4] čōiš yā [5] zī čīčā vahištā
hanarə θwahmāṯ zaošāṯ drəgvå [6] baxšaitī
ahyā šyaoθanāiš [7] akāṯ ā šyąs manaŋhō [8]

3. Thou art the beneficent [3] sire [2] of this spirit [1] which created for him [4] the luck-bringing cow. Then, establishing-peace for its pasturage, (thou didst create) piety [5], that, because of good purpose [7], he might take-counsel (with thee) through wisdom [6].

4. From this spirit [1] do the wicked [2] rebel, (the spirit) beneficent [4] through wisdom [3], (but) not so the just [5]. Being lord of little (or) of much, let a man be favorable to a just-man [5], evil to a wicked-man [2].

5. And by this beneficent [1] spirit [2], O wise [3] Ahura, thou hast promised to the just-man [4] all the [5] best-things indeed; without thy pleasure shall the wicked-man [6] enjoy (them), dwelling by his deeds [7] on-the-side of evil purpose [8].

3: AiW 905, 1524, 1414, 1000. [1] Tech., § 78, appearing here in special function as *gəuš tašan-*, cf. § 70. [2] Figurative, equivalent to 'source'. [3] Tech., § 81. [4] I.e., for the herder; cf. 47.1 [5], 47.2 [6]; BGA, 'for us'. [5] Virtue; BGA, p.n. [6] Aspect, § 22; means; BGA, voc., § 55. [7] Virtue; cause; BGA, p.n., assoc.

4: AiW 1517, 373, 463. [1] Tech., § 78, as at 47.3 [1]. This stanza seems to allude to the contrast between the pastoral and the nomadic life. [2] Tech., § 26. [3] Aspect, § 22; means; BGA, voc., § 55. [4] Tech., § 81. [5] Tech., § 26; cf. 43.15 [9].

5: AiW 430, 923, 1769, 1706. [1] Tech., § 81. [2] Tech., § 78; means. [3] Adj., § 23. [4] Tech., § 26. [5] Articular use of relative, Rt. § 749. [6] Tech., § 26. [7] Cause. [8] Tech., § 29.

6 tā då spəntā [1] mainyū [2] mazdā [3] ahurā
āθrā [4] vaŋhāu vīdāitīm rānōibyā [5]
ārmatōiš [6] dəbązaŋhā [7] ašahyāčā [8]
hā [9] zī pourūš išəntō vāurāitē

6. By this beneficent [1] spirit [2], O wise [3] Ahura, by means of fire [4], thou shalt give the assigning-of-shares in the reward, to the two-parties [5]. With the support [7] of piety [6] and of justice [8], this [9], indeed, shall convert many seekers.

6: AiW 1443, 761, 1361. [1] Tech., § 81. [2] Tech., § 78; means; i.e., by the test of their attitude towards the cattle, represented by *gəuš tašan-*, shall the just be divided from the wicked. [3] Adj., § 23. [4] Means; cf. 31.19. [5] Cf. EZ 377 [5]. [6] Virtue; subjective gen., cf. 44.6 [3]; BGA, p.n. [7] Assoc. [8] Virtue; subjective gen., cf. 44.6 [1]; BGA, p.n. [9] I.e., the assigning of shares, which would be, by anticipation, an incentive to right living.

Yasna 48

1 yezī adāiš [1] ašā [2] druǰim [3] vənŋhaitī
hyaṯ ąsašutā yā [4] daibitānā fraoxtā
amərətāitī [5] daēvāiščā [6] mašyāiščā [7]
aṯ tōi [8] savāiš [9] vahməm vaxšaṯ [10] ahurā

2 vaočā mōi yā [1] tvəm [2] vīdvå [3] ahurā
parā hyaṯ mā yā məng pərəθā ǰimaitī
kaṯ [4] ašavā [5] mazdā [6] vənghaṯ drəgvantəm [7]
hā zī aŋhəuš vaŋuhī vistā ākərətiš [8]

48. 1. When, at the accountings [1], the things-which [4] were long-ago decreed, in respect to both daēvas [6] and mortals [7] in eternity [5], shall overcome wickedness [3] with justice [2], as has been assigned, then because of salvation [9] from thee [8], it [10] shall increase thy invocation, O Ahura.

2. Tell me the things-which [1] (shall come), O thou [2] who-knowest [3], Ahura, even before the judgments which thou hast planned shall come. When [4] shall the just-man [5] overcome the wicked-man [7], through wisdom [6]? For this (shall be) known (as) the good renewal [8] of the world.

48. 1: AiW 230, 320 f., 360, 761, 1403. [1] Assoc. [2] Virtue; means; BGA, p.n., instr. used as subject, § 12. [3] Tech., § 26. [4] Other allusions to Ah.'s decree regarding the conquest of wickedness by justice may be found in 44.14, 45.7. [5] Tech., § 66. [6] Tech., § 73; spec. [7] Spec. [8] Subjective gen. [9] Cause. [10] I.e., the conquest of wickedness.

2: AiW 1316, 892, (1122), 436, 1315. [1] I take as nom. pl. neu., subject of *ǰimaitī* to be supplied from pāda 4; AiW 1197 f., s.v., as conjunction. [2] I take with voc. *ahurā*. For nom. combined with voc., cf. Havers, Zur Syntax des Nominativs, Glotta 16.103-5. [3] Non-tech., § 79; for construction, cf. n. 2. [4] I take as interrogative adverb; BGA, as interrogative particle. Of the ultimate triumph of justice over wickedness, Z has no doubt, cf. preceding stanza, so that he seems here to be seeking information as to the time, rather than as to the fact, of that triumph. [5] Tech., § 26. [6] Aspect, § 22; means; BGA omits. [7] Tech., § 26. [8] So EZ 378 [2], q.v., against BGA.

3 aṯ vaēdəmnāi[1] vahištā sāsnanąm
yąm hudå[2] sāstī ašā[3] ahurō
spəntō[4] vīdvå[5] yaēčīṯ gūzrā səŋghåŋhō
θwāvąs[6] mazdā[7] vaŋhəuš xraθwā[8] manaŋhō[9]

4 yə dāṯ manō vahyō mazdā[1] ašyasčā
hvō[2] daēnąm[3] šyaoθanāčā[4] vačaŋhāčā[4]
ahyā[5] zaošəng uštiš varənəng hačaitē
θwahmī xratå[6] apəməm nanā[7] aŋhaṯ

5 huxšaθrā [xšəntąm] nə[1] mā dušəxšaθrā xšəntā
čistōiš[2] šyaoθanāiš[3] vaŋhuyå ārmaitē[4]
yaoždå[5] *mašāi*[6] aipī.ząθəm vahištā[7]
gavōi vərəzyā[tąm][8] tąm[9] nə xᵛarəθāi fšuyō

3. And for the initiate[1] the best-one of the doctrines (is) that-which the well-disposed[2] Ahura teaches through justice[3], (he) the beneficent-one[4], who-knows[5] those-which-indeed (are) the secret doctrines, thy-very-self[6], O wise-one[7], through the will[8] of good purpose[9].

4. In-(thy-)wisdom[1], he-who makes (his) thought better and worse, who[2] (makes his) conscience[3] (better and worse), both by deed[4] and by word[4], (who) follows his-own[5] inclinations, desires, convictions — in thy will[6] he shall finally be in-a-place-apart[7].

5. Let good-rulers, not evil-rulers, rule us[1]. By deeds[3] of good doctrine[2], O piety[4], consummate[5] for man[6] the future birth, the best-things[7], because of his activity[8] for the herd. Fatten her[9] for our food.

3: AiW 1316, 1574, 525, 797. [1] Tech., § 79. [2] Non-tech., § 83. [3] Aspect, § 27; means. [4] Tech., § 81. [5] Non-tech., § 79. [6] For mg., § 65. [7] Adj., § 23. [8] Tech., § 71; cause, modifying statement in line 1. [9] Aspect, § 31; subjective gen.

4: AiW 265, 1371, 1041. [1] Aspect, § 22; means; BGA, voc., § 55. [2] Gdn., KZ 30.530, compares with 33.6, where, n. 2, it is used as a relative. [3] Tech., § 72. [4] Means. [5] Used reflexively, Gdn., KZ, l.c., cf. 31.10[3]. [6] Tech., § 71; for form and construction, Rt. §§ 364, 516. [7] Cf. BGA, 33.1, Anm.

5: AiW 551, 598 f., 1236, 1427, 1028. [1] I follow BGMT; AiW 598, s.v. *čistay-*, has *mā nə*. [2] So BGMT, m.g., for MS *vaŋhuyå čistōiš šyaoθanāiš ārmaitē*. The gen. is subjective. [3] Means. [4] Virtue, personified, § 17; BGA, p.n. [5] AiW 1236, s.v., gives as nom. sg. f. adj. occurring only here and in Vendidad 5.21, where this line is repeated, but BGA translates as imperative, and there seems

6 hā [1] zī nə̄ hu- šōiθəmā hā [nə̄] utayūitīm [2] **Y. 48**
dāṯ təvīšīm [3] vaŋhəuš manaŋhō [4] bərəxδē
[aṯ] ahyāi [5] ašā [6] mazdå [7] urvaråi vaxšaṯ
aŋhəuš ząθōi ahurō [8] paouruyehyā

7 paitī [1] rəməm [paitī] syōdūm nī aēšəmō [nī] dyātąm
yōi ā vaŋhəuš manaŋhō [2] dīdraγžō.duyē
ašā [3] vyąm yehyā hiθāuš nā spəntō [4]
aṯ hōi dāmąm θwahmī ā dąm ahurā

8 kā [1] tōi vaŋhəuš mazdā [2] xšaθrahyā [3] īštiš
kā [1] tōi ašōiš θwahyå [4] maibyō ahurā
kā [1] θwōi ašā [5] ākå [6] arədrəng išyā
vaŋhəuš mainyəuš [7] šyaoθananąm ǰavarō

6. For it [1] shall establish for us a good-dwelling, it (shall establish) perseverance [2] and moral-strength [3], (it) the treasure of good purpose [4]. For her [5], through justice [6], did the wise [7] Ahura [8] cause the plants to grow at the birth of the primeval world.

7. Ward off [1] cruelty, let passion be put down, you-who desire-to-attach-yourselves by justice [3] to the allotment of good purpose [2], of which company (is) the beneficent [4] man. And his abodes (shall be) in thy house, O Ahura.

8. How [1], through wisdom [2], (is to be) the acquisition of thy good dominion [3]? How [1] that of thy destiny, [thine [4]] for me, O Ahura? How [1] thy desirable judgment [6] of the faithful through justice [5]? (How) the weighing of deeds on-the-part-of-good-purpose [7]?

to be no reason for not taking it as an imperative form from [1] *yaoždā-*, AiW 1233. [6] So BGMT for MS *mašyāi*. [7] I.e., Paradise; BGA, voc., § 61. [8] I follow AiW 1427, s.v., n. 2, in regarding *-ṭąm* as an old dittography, but I take *vərəzyā* as instr. of cause, not as acc. pl. [9] Here, as at 31.9 [6], the reference is, of course, specifically to the cow.

6: AiW 1839, 957, 1337, 1693. [1] I.e., piety. [2] Tech., § 68. [3] Tech., § 68. [4] Virtue; subjective gen., i.e., piety is treasured by him whose purpose is good. [5] Cf. 31.9 [6]. [6] Aspect, § 27; means. [7] Adj., § 23. [8] So BGMT, m.g.; MSS have it first in the line.

7: AiW 1569, 772, 1813, 684. [1] Word-order after BGMT, for MS *nī aēšəmō nī dyātąm paitī*, etc. [2] Aspect, § 31; equivalent to Paradise; objective gen., depending on *vyąm*; BGA, c.n. [3] Virtue; means; BGA, p.n. [4] Tech., § 81.

8: AiW 377, 309, 605. [1] I take as interrogative adverb, originally 'by what means?' against BGA, interrogative particle. Here, as in 48.2, Z seems to be asking,

9 kadā vaēdā [1] yezī [2] čahyā xšayaθā [3]
mazdā [4] ašā [5] yehyā [6] mā āiθiš dvaēθā
ərəš mōi [ərəž]ūčąm vaŋhəuš vafuš manaŋhō [7]
vīdyāṯ saošyąs [8] yaθā hōi ašiš aŋhaṯ

10 kadā mazdā [1] mąnarōiš narō [2] vīsəntē
kadā aǰən mūθrəm ahyā madahyā
yā [3] angrayā [4] karapanō [5] urūpayeintī
yāčā [3] xratū [6] dušəxšaθrā dahyunąm

9. When shall I know [1] (these things)? If [2], through wisdom [4], through justice [5], you [3] rule over him from whom [6] destruction threatens me, let the prophecy of good purpose [7] be truly spoken for me. May the savior [8] know how his reward shall be.

10. When, O wise-one [1], shall men [2] learn-to-know the message? When wilt thou smite the filth of this drink, with which [3], because of (their) enmity [4], the karapans [5] deceive, and with which [3], because of (their) will [6], the evil-rulers of the lands (deceive)?

not about the fact, but about the circumstances thereof. [2] Aspect, § 22; means; BGA, voc., § 55. [3] Aspect, § 34; equivalent to Paradise; objective gen., depending on *īštiš*. [4] AiW 793, s.v. *θwā-*, n. 2, remarks that the pronoun and adj., are here used together without, apparently, any influence on the mg. [5] Aspect, § 27; means; BGA, voc., § 56. [6] Tech., § 67. [7] Non-tech., § 78, as at 45.5[4]; so Py. 54[37]; aspect, § 31; subjective gen.

9: AiW 551, 322(sic), 1346 f., 1316. [1] I take the first pāda here as concluding the thought of the preceding stanza; cf. n. 2. [2] I take as introducing a conditional clause, modifying *[ərəž]ūčąm*, the thought being similar to that of the *yezī*-clause in 44.15. As in 48.8, q.v., BGA's translation presents Z as a skeptic. [3] For pl., § 51. [4] Aspect, § 22; means; BGA, voc., § 55. [5] Aspect, § 27; means; BGA, voc., § 56. [6] Cf. 32.16[3]. [7] Aspect, § 31; equivalent to Paradise; objective gen., depending on *vafuš*. [8] I.e., Z, as at 45.11[8].

10: AiW 1180, 1114, 1532. [1] Adj., § 23. [2] BGA, 'die Ritter'. AiW 1048 med., s.v., gives three examples of *nar-* used to designate a specific social class. The present passage is the only instance for the Gs., and its context does not suggest a specialized mg. here. I have, therefore, translated it here, as elsewhere, man', meaning here 'men' or 'mankind', AiW 1051 f. I can find no passage in the Gs. which points to Z's having been accepted by any one class sooner than by another. [3] Means. [4] AiW 131, s.v., indicates this as the only occurrence of an adverb derived from *angra-*. To make the two *yā*-clauses as nearly parallel as possible, I take it as causal instr. of a f. abstract noun, **angrā-*, from adj. *angra-*, like *akā-* from *aka-*, Rt. § 314. [5] Tech., § 69. [6] Tech., § 71.

11 kadā mazdā [1] ašā [2] maṯ ārmaitiš [3] **Y. 48**
ǰimaṯ xšaθrā [4] hušəitiš vāstravaitī
kōi drəgvō.dəbīš [5] xrūrāiš rāmąm dåntē
kəng ā vaŋhəuš ǰimaṯ manaŋhō [6] čistiš

12 aṯ tōi aŋhən saošyantō dahyunąm
yōi xšnūm vohū manaŋhā [1] hačåntē
šyaoθanāiš [2] ašā [3] θwahyā mazdā [4] sōnghahyā [5]
tōi zī dātā hamaēstārō aēšəmahyā [6]

11. When, O wise-one [1], shall piety [3] come with justice [2], with power [4], (when) a good-dwelling provided-with-pasturage? Who shall establish peace from the bloodthirsty wicked [5]? To whom shall the knowledge of good purpose [6] come?

12. Then they shall be the saviors of the lands who, through good purpose [1], by deeds [2] in accordance with justice [3], shall attend-to satisfaction of thy teaching [5] through wisdom [4]. For they (shall be) the appointed suppressors of passion [6].

11: AiW 494, 1524, 598. [1] Adj., § 23. [2] Virtue; assoc., depending on *maṯ*; BGA, p.n. [3] Virtue; BGA, p.n. [4] Virtue; assoc.; BGA, p.n. [5] Tech., § 26; spec., cf. 53.8[5]. [6] Virtue; objective gen., depending on *čistiš*.

12: AiW 1551 (sic), 559, 1774. [1] Virtue; cause; BGA, p.n., instr. used as voc., § 56. [2] Means. [3] Virtue; assoc.; BGA, p.n., voc., § 56. [4] Aspect, § 22; means; BGA, voc., § 55. [5] Objective gen., depending on *xšnūm*, Gdn., op cit., 534. [6] NA has *aēšəm mahyā*.

Yasna 49

1 aṯ mā yavā bəṇdvō pafrē mazištō
yə̄ dušərəθrīš čixšnušā ašā[1] mazdā[2]
vaŋuhī ādā[3] gaidī mōi ā mōi [a]rapā
ahyā vohū aošō vīdā manaŋhā[4]

2 aṯ ahyā mā bəṇdvahyā mānayeitī
ṯkaēšō drəgvå[1] daibitā ašāṯ[2] rārəšō
nōiṯ spəntąm[3] dōrəšt ahmāi[4] stōi ārmaitīm[5]
naēdā vohū mazdā[6] fraštā manaŋhā[7]

49. 1. And ever has the very great Bendva opposed me, who desire-to-satisfy the neglected with justice [1], O wise-one [2]. At the good accounting [3], come to me, give-support to me, prepare his destruction through good purpose [4].

2. And the teacher of this Bendva delays me, a wicked-man [1], long-ago a rebel from justice [2]. He does not keep beneficent [3] piety [5] to be his [4], nor-yet, because of good purpose [7], has he taken counsel with wisdom [6].

49. 1 : AiW 752, 1508, 1319. [1] Aspect, § 27 ; equivalent to Paradise ; means; BGA, voc., § 56. [2] Adj., § 23. [3] Assoc., cf. 48.1 [1]. [4] Aspect, § 31 ; means; BGA, instr. used as subject, § 12.
2 : AiW 957, 1525, 690, 998. [1] Tech., § 26. [2] Virtue ; abl. of separation, depending on *rārəšō*; BGA, p.n. [3] Tech., § 81. [4] For reflexive use of demonstrative, cf. 31.10[3], and 48.4 [5]. [5] Virtue ; BGA, p.n. [6] Aspect, § 22 ; assoc. ; BGA, voc., § 55. [7] Virtue ; cause ; BGA, p.n., means.

3 aṯčā ahmāi varənāi mazdā [1] nidātəm **Y. 49**
ašəm [2] sūidyāi ṯkaēšāi [3] rāšayeŋ́hē druxš [4]
tā [5] vaŋhəuš sarə [6] izyā [7] manaŋhō [8]
antarə vīspəng [9] drəgvatō [4] haxməng [10] [antarə] mruyē

3. Then too, for us, in the confession-of-faith, (there) has been put, through wisdom [1], justice [2] to save, (but) for the teacher [3] (of Bendva has been put) wickedness [4] to harm. Therefore [5] do I strive [7] for union [6] with good-purpose [8]. I renounce all [9] the wicked [4] in respect to association [10].

3: AiW 813, 1565, 134. [1] Aspect, § 22; means; BGA, voc., § 55. [2] Virtue; BGA, p.n. [3] AiW 812 f. lists two stems, [1] *ṯkaēša-* 'teaching', [2] *ṯkaēša-* 'teacher', the single occurrence of each, in the Gs., being in this stanza and in the preceding one, respectively. BGA translates according to AiW, but I can see no reason for making a distinction here, and I identify this word with *ṯkaēšō* in stanza 2, taking both from [2] *ṯkaēša-*, the noun of agency. As I have tried to show in my translation, there are here two nicely balanced phrases, each containing a subject of the main verb, *nidatəm*, and two datives modifying that verb. Thus *ahmāi ... ašəm sūidyāi* balances *ṯkaēšāi rāšayəŋ́hē druxš*, the balance being emphasized by chiasmus of the respective final pairs. Even the number of syllables is the same in each phrase. BGA makes *ṯkaēšāi*, bad, antithetic to *varənāi*, good, but spoils the balance by taking *ahmāi* as demonstrative modifier of the latter; the antithesis, too, is imperfect, because *varəna-* is used of either true or false faith in 31.11, of both true and false in 45.2, and of false only in 45.1 and 48.4. AiW, l. c., cites several occurrences of each word in LAv. It may be that [1]*ṯkaēša-* existed beside [2]*ṯkaēša-* in the Gāthic period, without appearing in the surviving texts, or there may have been only one stem in the Gāthic period, that of the noun of agency, which later suffered a split in mg. At any rate, it seems unnecessary to recognize more than one mg. for the Gs. [4] Tech., § 26. [5] Cause. [6] With Baunack 354, Gdn. Lb. 332, EZ 380 [8], I take as gen. of the root-noun; BGA and AiW, 1565 s.v., take as with infinitive use. The gen. depends on *iźyā*, from *āź-*, cf. 33.6 [8], the pAr. ending *-as* becoming Av. *-ō*, and Av. *-ō* being frequently written *-ā*, especially in Gs., Rt. § 34.4. [7] NA has *iźyāi*. [8] Virtue; objective gen., depending on *sarə* ; BGA, p.n. AiW 1565, s.v. *sarə*, n. 1, explains as gen. by attraction to gen. verb-form *sarə*, instead of instr.; cf., however, 31.21, 49.8, 53.3, where gen. depends on noun *sar-*. [9] I follow Gdn., l.c., in taking with *drəgvatō*, acc. pl., rather than with *haxməng*, q.v., as does BGA. I find no example of *-ōng* as the acc. pl. neu. ending of an *a*-stem. [10] I take as loc. sg., cf. *čašməng* 31.13 [4], expressing spec.; BGA, as acc. pl. neu., but cf. n. 8.

4 yōi [1] duš.xraθwā [2] aēšəməm vərədən rāməmčā
xᵛāiš hizubīš [3] fšuyasū afšuyantō
yaēšąm [1] nōiṯ hvarštāiš [4] vąs [4] dužvarštā [4]
tōi [5] daēvāng [6] dąn [7] yā [8] drəgvatō [9] daēnā [10]

5 aṯ hvō mazdā [1] īžāčā āzūitiščā
yō daēnąm [2] vohū sārəštā manaŋhā [3]
ārmatōiš [4] kasčīṯ ašā [5] huzəntuš
tāiščā [6] vīspāiš θwahmī xšaθrōi [7] ahurā

4. Those-who [1], because of ill-will [2], have by their tongues [3] increased passion and cruelty — the non-herders among the herders — whose [1] evil-deeds [4], not good-deeds [4], have prevailed [4], they [5] have established [7] the daēvas [6] through the [8] conscience [10] of the wicked-man [9].

5. But he, O wise-one [1] — both zeal and fatness (shall be his) who has united conscience [2] with good purpose [3], each-one (being) through justice [5] well-versed in piety [4] — and because of all these-things [6] (he shall be) in thy dominion [7], O Ahura.

4: AiW 1369, 1028, 1350, 666. [1] Refers to *tōi* in pāda 7. [2] Tech., § 71 cause; BGA omits. [3] Means. [4] I follow here, though with a slightly freer rendering, the interpretation of R. G. Kent, JAOS 48.277-9, who, by a Skt. parallel, explains the contrasted instr. and nom. by the ellipsis of a passive verb and translates: 'of whom not by the good deeds (is it prevailed), but the evil deeds prevail'; cf. § 43. [5] My interpretation of this line is, in general, that of de Harlez, cf. also EZ 381 [1]. I take *tōi* as subject of *dąn*, and as referring to the unnamed instigators — perhaps the karapans and the kavis, § 69, — of the raiding nomads, represented by *afšuyantō*. BGA breaks the sense after *tōi*, and concludes the line with an exclamation. [6] Tech., § 26. I take as acc. pl., object of *dąn*, q.v.; BGA, as gen. pl., modifying *dąn*. I can find no authority in GIP, Jn. Av. Gr., Rt., for *-ēng* as gen. pl. ending of *a*-stems; cf. 28.1 [8]. [7] I take as 3rd pl. aorist of *dā-*, cf. 45.10 [12]; BGA, as loc. sg. of *dam-* 'house'. [8] Articular use of relative, Rt. § 749. [9] Tech., § 26. [10] Tech., § 72; means.

5: AiW 343, 1563, 1839, 614. [1] Adj., § 23. [2] Tech., § 72. [3] Virtue; assoc.; BGA, p.n. [4] Virtue; objective gen., depending on *huzəntuš*, cf. 46.5 [3]. [5] Virtue; cause; BGA, p.n., means. [6] I take as referring to, and summing up, the three virtues specified in pādas 4, 5, 6, and parse as causal; BGA takes as assoc., and as referring to all persons characterized by the relative clause. Gdn., Lb. 332, apparently takes as referring to the 'Götter' named in the stanza. EZ is ambiguous. [7] Aspect, § 34; equivalent to Paradise; BGA, c.n.

6 frō vå [1] [fra]ēšyā [2] mazdā [3] ašəmčā [4] mrūitē Y. 49
yā vō [5] xratəuš [6] xšmākahyā [1] ā.manaŋhā
ərəš vīčidyāi yaθā ī srāvayaēmā
tąm daēnąm [7] yā xšmāvatō [8] ahurā

7 taṯčā [1] vohū mazdā [2] sraotū [3] manaŋhā [4]
sraotū [3] ašā [5] gūšahvā [6] tū ahurā
kə airyamā kə xᵛaētuš dātāiš [7] aŋhaṯ
yə vərəzənāi vaŋuhīm dāṯ frasastīm [8]

6. I urge [2] you [1] through wisdom [3], and (I urge your) justice [4] to declare those which, indeed [5], are the plans of your [1] will [6], for (our) rightly deciding how we may cause-to-hear them that conscience [7] which (is) your-adherent's [8], O Ahura.

7. And this [1], in accordance with (thy) wisdom [2], let him [3] hear because of (his) good purpose [4], let him [3] hear because of (his) justice [5]. Do thou give-heed [6], O Ahura. What member-of-a-sodality, what noble, shall (there) be, in accordance with the laws [7], who shall give good fame [8] to the community?

6: AiW 1197, 332, 1437, 1304. [1] For pl. in *vå*, *vā*, and for pl. stem-form in *xšmākahyā*, *xšmāvatō*, § 51. Gdn., Lb. 332, notes that this stanza is a prayer for a new revelation. [2] For [*fra-*]*išyā*, from [2] *aēš-*, AiW 31, the prefix here being a hypermetrical repetition of the preceding *frō*. [3] Aspect, § 22; means; BGA, voc., § 55. [4] Aspect, § 27; grammatically, object of *fraēšyā*; logically, coordinate with *mazdā*. [5] I take as emphatic particle, AiW 1418; BGA omits. [6] Tech., § 71. [7] Tech., § 72. The mg. here is 'may cause your adherent's conscience to hear your plans'. The word seems to be one of the two accusatives governed by *srāvayaēmā*, the other being *ī*, with antecedent *ā.manaŋhā* (AiW 155 init.). BGA appears to take *daēnąm* as appositive to *ī*, thus making it synonymous with *ā.manaŋhā*. [8] For pl. stem-form, § 51; for mg., § 64. Whatever new revelation was given, cf. n. 1, would be passed on to those who already possessed the faith as taught hitherto.

7: AiW 1639, 486, 1859. [1] I take as referring to *ā.manaŋhā* in preceding stanza; for agreement, cf. Rt. § 608. [2] Aspect, § 22; assoc.; BGA, voc., § 55. [3] I take as subject the person indicated by *xšmāvatō* in preceding stanza; similarly Mills 581. [4] Virtue; cause; BGA, p.n., instr. used as subject, § 12. [5] Virtue; cause; BGA, p.n., instr. used as subject, § 12. [6] I.e., to my prayer. [7] Assoc. [8] Cf. BGA, Anm.

8 fərašaoštrāi urvāzištąm [1] ašahyā [2] då
sarəm taṯ θwā mazdā [3] yāsā ahurā
maibyāčā yąm [4] vaŋhāu θwahmī ā xšaθrōi [5]
yavōi vīspāi fraēštåŋhō [6] åŋhāmā

9 sraotū sāsnå fšənghyō suyē taštō
nōiṯ ərəšvačå sarəm [1] didąs [2] drəgvātā [3]
hyaṯ daēnå [4] vahištē yūjən mīždē [5]
ašā [6] yuxtā yāhī [də]jāmāspā

10 taṯčā [1] mazdā [2] θwahmī ā dąm nipåŋhē
manō [3] vohū urunasčā ašāunąm [4]
nəmasčā yā ārmaitiš [5] īžāčā
mązā.xšaθrā vazdaŋhā avəm īrā [6]

8. To Frashaoshtra grant most blissful [1] union with justice [2] — this do I beg thee through wisdom [3], O Ahura — which [4] (grant) to me also. In thy good dominion [5], for all time, let us be (thy) beloved-ones [6].

9. Let him hear the doctrines, (namely) the furtherer, created to save. The right-speaking-man (is) not regardful-of [2] union [1] with the wicked-man [3], since those-familiar with justice [6] shall unite (their) consciences [4] to the best reward [5] at the judgment, O Jāmāspa.

10. And this [1], O wise-one [2], I will put-in-safety in thy house, (namely) the good purpose [3] and the souls of the just [4], and (their) veneration, (and) that-which (is their) piety [5] and zeal, O (thou) of-mighty-power, for (thy) watching-over with steadfast energy [6].

8: AiW 1545, 1288, 1264, 975. [1] I.e., AiW 1545, s.v., 'der am meisten Freude bereitet'. [2] Virtue; objective gen., depending on *sarəm*; BGA, p.n. [3] Aspect, § 22; means; BGA, voc., § 55. [4] Against AiW 1264, s.v. [2] *yam-*, I take with Gdn., Lb. 332, as the relative referring to *sarəm*. I break the sense after this word, since the prayer, up to this point, is for grace in the present life, after this point, for reward in the future life. [5] Aspect, § 34; equivalent to Paradise; BGA, c.n. [6] So Gdn., l.c., and cf. EZ 381 [6].

9: AiW 1029, 1564, 1229. [1] I take as acc. sg., cf. 49.8; AiW 1564, s.v., as gen. pl. [2] I.e., 'desirous of'. [3] Tech., § 26; assoc., depending on *sar-*, which, in 31.21, 49.3, 49.8, 53.3, governs an objective gen. Cf. similar variation between objective gen. and other constructions in Lat., LM §§ 1260-2. [4] Tech., § 72. [5] Lit.: 'in'. [6] Virtue; assoc., depending on *yuxtā*; BGA, p.n.

10: AiW 684, 335, 372. [1] Collective sg., referring to the following objects of *nipåŋhē*. [2] Adj., § 23. [3] Virtue. [4] Tech., § 26. [5] Virtue. [6] Means.

11 aṯ dušəxšaθrəng duš.šyaoθanəng dužvačaŋhō **Y. 49**
duždaēnəng [1] dužmanaŋhō drəgvatō [2]
akāiš xᵛarəθāiš [3] paitī urvąnō [4] [pait]yeintī [5]
drūjō [6] dəmānē haiθyā aŋhən astayō

12 kaṯ tōi [1] ašā [2] zbayentē [3] avaŋhō
zaraθuštrāi kaṯ tōi [1] vohū manaŋhā [4]
yə və [5] staotāiš [6] mazdā [7] frīnāi ahurā
avaṯ yāsąs hyaṯ və [5] īštā vahištəm

11. Then the souls [4] meet [5], with bad foods [3], the wicked [2], those-of-evil-rulers, of-evil-deeds, of-evil-words, of-evil-consciences [1], of-evil-thoughts. In the abode of wickedness [6] they shall be true comrades.

12. What [of] help do they [3] invoke through thy [1] justice [2], what through thy [1] good purpose [4], for (me) Zarathushtra, who with praises [6] pray to you [5] through wisdom [7], O Ahura, begging that which (is) the best-thing in your [5] possession.

11: AiW 1869, 1760. [1] Tech., § 72. [2] Tech., § 26; object of verb in pāda 6. [3] Assoc. [4] I.e., of those who have died earlier, BGA, Anm. [5] For *paitī* + *yeintī*, AiW 147, the prefix here being a hypermetrical repetition of the preceding *paitī*. [6] Tech., § 26; with this line, cf. 46.11 fin.

12: AiW 1667, 1588, 377. [1] For sg. stem-form, § 50. [2] Aspect, § 27; means; BGA, voc., § 56. [3] I take as 3rd pl. present middle; BGA, as present participle. I understand as subject the just, mentioned in stanza 10. There Z places their virtues under the protection of Ah.; here he, in turn, expects a favor from them. [4] Aspect, § 31; means; BGA, voc., § 56. [5] For pl., § 53. [6] Means. [7] Aspect, § 22; means; BGA, voc., § 55.

1 kaṯ [1] mōi urvā išē čahyā avaŋhō
kə̄ mōi pasə̄uš kə̄ *mə̄nā* [2] θrātā vistō [3]
anyō ašāṯ [4] θwaṯčā mazdā [5] ahurā
azdā [6] zūtā [7] vahištāaṯčā manaŋhō [8]

2 kaθā mazdā [1] rānyō.skərəitīm gąm išasōiṯ [2]
yə̄ hīm ahmāi [3] vāstravaitīm stōi usyāṯ [2]
ərəžəjīš ašā [4] pourušū hvarə̄ pišyasū
ākāstəngˢ [5] mā nišąsyā dāθə̄m [6] dāhvā

50. 1. What [1] [of] help does my soul count-on-having from anyone? Who (is) found [3] (as) protector of my cattle, who of myself [2], other than (thy) justice [4], and thyself, O wise [5] Ahura, thus [6] invoked [7], and (thy) best purpose [8]?

2. How, O wise-one [1], is he to secure [2] the luck-bringing cow, he-who desires [2] it, provided-with-pasturage, to be his [3]? (*Ah*:) Those-living-rightly through justice [4], among the many beholding the sun, (them) when-they-stand-at-the-manifestation [5], indeed, I will establish in the abodes of the wise [6].

50. 1: AiW 26, 228. [1] I take as interrogative pronoun, on which depends the gen. of the whole, *avaŋhō*; BGA, as interrogative particle. This stanza continues the inquiry begun in 49.12. [2] For AiW *mā nā*. I follow here the reading and interpretation of R. G. Kent, LANGUAGE, 4.107-8. [3] For mg., cf. pāda 3 of 29.6. [4] Aspect, § 27. [5] Adj., § 23. [6] I take in first mg. given for cognate and identical Skt. *addhā*, MW 19a. [7] Occurs here only. I take as voc. of perfect passive participle of *zav-*, cf. Skt. *hūtá*, MW 1308c; AiW 1697, as loc. of *zūtay-*, cognate to Skt. *hūti*, MW, l.c. [8] Aspect, § 31.

2: AiW 1524, 1382, 891, 309, (1771, 684). [1] Adj., § 23. [2] Optative with fut. mg., Rt. § 652. [3] For reflexive use, cf. 31.10[3], et al. [4] Virtue; cause. [5] Tech., § 67 [6] Tech., § 74.

3 aṯčīṯ ahmāi [1] mazdā [2] ašā [3] aŋhaitī **Y. 50**
yąm hōi xšaθrā [4] vohučā čōišt [5] manaŋhā [6]
yə̄ nā [7] ašōiš [8] aoǰaŋhā [9] varədayaētā [10]
yąm nazdištąm gaēθąm drəgvå [11] baxšaitī

4 aṯ vå [1] yazāi stavas mazdā [2] ahurā
hadā ašā [3] vahištāčā manaŋhā [4]
xšaθrāčā [5] yā [6] īšō [7] stå̊ŋhaṯ ā paiθī
ākå [8] arədrə̄ng dəmānē garō səraošānē [9]

5 ārōi zī xšmā [1] mazdā [2] ašā [3] ahurā
hyaṯ yūšmākāi [4] mąθrānē [5] vaorāzaθā [4]
aibī.dərəštā āvīšyā avaŋhā [6]
zastāištā yā nå [7] xᵛāθrē dāyāṯ

3. (*Z* :) Then truly to him [1] through wisdom [2], through justice [3], shall be (the cow) which, through his dominion [4] and good purpose [6], he has promised [5] to the man [7] who, by the powerful-incentive [9] of reward [8], shall cause-to-prosper [10] what nearest land a wicked-man [11] possesses.

4. Then you [1] I will worship, praising (you) through wisdom [2], O Ahura, together with justice [3], and best purpose [4], and dominion [5], that [6] (my) desires [7] may place on the path those-adjudged [8] faithful, (on the path) of-obedience [9], (leading) to the house of song.

5. For assured by you [1] through wisdom [2], through justice [3], O Ahura, since you [4] have favored your [4] prophet [5] with visible, manifest aid [6], (are) the beckonings which shall place us [7] in bliss.

3 : AiW 234, 430, 1369, 923. [1] Refers to subject of *išasōiṯ* in 50.2. [2] Aspect, § 22 ; means ; BGA, voc., § 55 ; cf. EZ 383[3]. [3] Aspect, § 27 ; means. [4] Aspect, § 34 ; means. [5] For sg., § 53. [6] Aspect, § 31 ; means. [7] Logical indirect object of *čōišt*, attracted into the relative clause. [8] Subjective gen. [9] Cause. [10] I.e., cultivate for pasturage. Here, as at 46.4 [11], there is a hint that those who worst the wicked earn a special reward. [11] Tech., § 26.

4 : AiW 1755, 309, 847. [1] For pl., § 51. [2] Aspect, § 22 ; means ; BGA, voc., § 55. [3] Aspect, § 27 ; assoc. [4] Aspect, § 31 ; assoc. [5] Aspect, § 34 ; assoc. [6] Cause ; antecedent is clause containing *yaẓāi* as main verb. [7] I translate here as in 28.7 and 28.9. AiW 374 init., s.v., differently. [8] Tech., § 67. Lit.: 'revealed, manifest'. I take as acc. pl. of a substantivized adj., object of *stå̊ŋhaṯ* ; BGA, as nom. pl. [9] Tech., § 82. This derivative of *srav-* occurs here only. Against AiW 1636, I take it as a participial formation of the *s*-aorist, with suffix *-āna-*, Rt. § 313.3, WSG § 1175, modifying *paiθī*.

5 : AiW 184 f. (sic), 1544, 334, 1686. [1] Means ; for pl., § 51. [2] Aspect,

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6 yə̄ mąθrā vāčim mazdā [1] baraitī
urvaθō ašā [2] nəmaŋhā [3] zaraθuštrō
dātā xratəuš [4] hizvō raiθīm [5] stōi
mahyā rāzə̄ng vohū sāhīṯ manaŋhā [6]

7 aṯ və̄ [1] yaoǰā zəvīštyə̄ng aurvatō
ǰayāiš [2] pərəθūš vahmahyā yūšmākahyā [1]
mazdā [3] ašā [4] ugrə̄ng vohū manaŋhā [5]
yāiš [6] azāθā [1] mahmāi hyātā [1] avaŋhē

8 maṯ vå [1] padāiš [2] yā frasrūtā īžayå
pairiǰasāi mazdā [3] ustānazastō
aṯ vå ašā [4] arədrahyāčā nəmaŋhā [5]
aṯ vå [1] vaŋhəuš manaŋhō [6] hunarətātā [7]

6. The prophet who lifts (his) voice (to thee) through wisdom [1], a friend because of justice [2], because of reverence [3], (is I,) Zarathushtra. May the creator of (my) will [4] teach, through good purpose [6], (his) commands to be the pathway [5] of my tongue.

7. Then for you [1] I will yoke the swiftest steeds, broad (and) strong, under the inspirations [2] of your [1] invocation through wisdom [3], justice [4], good purpose [5], through which [6] you [1] shall draw-near; may you [1] be for my aid.

8. With verses [2] which (are) known (as those) of zeal, I will approach you [1], through wisdom [3], with-hands-outstretched; and (I will approach) you [1] through justice [4], and with the veneration [5] of a faithful-man; and (I will approach) you [1] with the capacity [7] of good purpose [6].

§ 22; means; BGA, voc., § 55. [3] Aspect, § 27; means; BGA, voc., § 56. [4] For pl., § 51. [5] Cf. dat. of indirect object used in Lat. with verbs meaning to favor, please, etc., LM § 1181 f. [6] Means. [7] I.e., Z himself and his followers.

6: AiW 1179, 1508, 1574. [1] Aspect, § 22; means; BGA, voc., § 55. [2] Virtue; cause; BGA, p.n., assoc., depending on *urvaθō*. [3] Cause. [4] Tech., § 71. [5] Apparently the laws of Ah. are the utterances, i.e, the path, through which, or along which, the tongue moves. [6] Aspect, § 31; means.

7: AiW 1691, 604 f., 892 f., 1688, 178. [1] For pl., § 51. [2] Cause, modifying *yaoǰā*. [3] Aspect, § 22; means; BGA, voc., § 55. [4] Aspect, § 27; means; BGA, voc., § 56. [5] Aspect, § 31; means; BGA, voc., § 56. [6] Means. I take as referring to the three aspects; BGA, as referring to the horses.

8: AiW 842, 1642, 195, 1832. [1] For pl., § 51. [2] Assoc., depending on *maṯ*. [3] Aspect, § 22; means; BGA, voc., § 55. [4] Aspect, § 27; means; BGA, voc., § 56. [5] Assoc. [6] Virtue; subjective gen. [7] Assoc.

9 tāiš vå[1] yasnāiš[2] paitī stavas ayenī **Y. 50**
mazdā[3] ašā[4] vaŋhəuš šyaoθanāiš[5] manaŋhō[6]
yadā ašōiš mahyå vasə̄ xšayā
aṯ hudānaoš[7] išayąs gərəzdā[8] hyəm

10 aṯ yā varəšā yāčā pairī āiš[1] šyaoθanā
yāčā vohū čašmąm arəǰaṯ manaŋhā[2]
raočå xᵛəng asnąm[3] uxšā aēuruš
xšmākāi[4] ašā[5] vahmāi mazdā[6] ahurā

11 aṯ və̄[1] staotā aoǰāi mazdā[2] aŋhāčā
yavaṯ ašā[3] tavā(nī)čā isāičā
dātā aŋhəuš arədaṯ vohū manaŋhā[4]
haiθyāvarəštąm hyaṯ vasnā[5] fərašō.təməm

9. With these prayers[2] I would come before you[1], praising (you) through wisdom[3], through justice[4], with deeds[5] of good purpose[6]. If I control my destiny at will, then I will be solicitous in respect to the entrance[8] of the wise-man[7].

10. And (the deeds) which I shall accomplish, and the deeds which were done before these[1], and the things-which, through good purpose[2], have-been-meritorious in the eye, the light of the sun, the bright sunrisings[3], (all are) for your[4] invocation through justice[5], through wisdom[6], O Ahura.

11. And your[1] praiser through wisdom[2], through justice[3], I will declare-myself and be, so-long-as I both can and may. The creator of the world shall, through good purpose[4], promote its justification, a thing-which (is) most in-accord with (his) will[5].

9: AiW 1593, 551, 374. [1] For pl., § 51. [2] Assoc. [3] Aspect, § 22 means; BGA, voc., § 55. [4] Aspect, § 27; means; BGA, voc., § 56. [5] Assoc. [6] Virtue; subjective gen. [7] Tech., § 83. [8] I.e., into Paradise; loc. of spec.

10: AiW 862, 191, 383, 1304. [1] So Jn., A Hymn 22. [2] Aspect, § 31; cause; BGA, instr. used as voc., § 56. [3] As at 46.3[2]. [4] For pl. stem-form, § 51. [5] Aspect, § 27; means; BGA, voc., § 56. [6] Aspect, § 22; means; BGA, voc., § 55.

11: AiW 38, 1267, 1761. [1] For pl., § 51; objective gen., depending on *staotā*. [2] Aspect, § 22; means; BGA, voc., § 55. [3] Aspect, § 27; means; BGA, voc., § 56. [4] Aspect, § 31; means. [5] Assoc.

1 [1] vohū xšaθrəm [2] vairīm bāgəm aibī.bairištəm
vīdīšəmnāi [3] īžāčīṯ [4] ašā [5] antarə.čaraitī [6]
šyaoθanāiš [7] mazdā [8] vahištəm [9] taṯ nō [10] nūčīṯ varəšānē

2 tā vō [1] mazdā [2] paourvīm ahurā [3] ašāi [4] yečā
taibyāčā [5] ārmaitē [6] dōišā mōi ištōiš [7] xšaθrəm [8]
xšmākəm [9] vohū manaŋhā [10] vahmāi dāidī savaŋhō [11]

51. 1 [1] To-him-who-secures-for-himself [3] by zeal-indeed [4], by justice [5], the good dominion [2], the desirable, the most surpassing portion, (to him) comes [6], for (his) deeds [7], the best-thing [9] through wisdom [8] — this-thing for us [10] now let-me-bring-about —

2. through that wisdom [2], indeed [1], primarily an aspect-of-Ahura [3]. Do thou, O piety [6], show for me the power [8] of possession [7], both (or) that-which (belongs) to justice [4], and (of that which belongs) to thee [5]; do thou grant (the dominion) of salvation [11] to (our) invocation of you [9] through good purpose [10].

51. 1: AiW 722, 1376. [1] My interpretation of this stanza differs, in general, from that of BGA, in that mine more closely follows the phrase-order. [2] Aspect, § 34; equivalent to Paradise; object of *vīdīšəmnāi*; BGA, c.n., object of verb in pāda 4. [3] NA has *-āiš*. [4] Cause. [5] Virtue; cause; BGA, p.n., instr. used as subject of verb in pāda 4, § 12. [6] Only occurrence of this compound. I take as present indicative of the thematic stem *čara-* from [5] *kar-* 'move', AiW 449, cognate to, and identical with, Skt. *car*, MW 389a; AiW 447 med. takes as present subjunctive of non-thematic *čar-*, from [1] *kar-* 'make', ibid. 444, cognate to, and identical with, Skt. *kṛ* 'do, make', MW 300c. Cf. the fact that Skt. *car* 'move' is compounded with *antar*, MW 44b, and that *kṛ* is not. [7] Cause. I take as modifying verb in pāda 4; BGA, as modifying *vīdīšəmnāi*. [8] Aspect, § 22; means, modifying verb in pāda 4; BGA, voc., § 55. [9] I take as subject of verb in pāda 4; BGA, as object of *vīdīšəmnāi*. This sentence seems to state the Zoroastrian doctrine that through his own efforts only can man win Paradise; cf. ZRC 22, paragraph entitled 'No vicarious salvation'. [10] Pl. as at 50.5 [7].

2: AiW 377, 1403. [1] I take as emphatic particle, AiW 1418. [2] Aspect, § 22; repeats 51.1 [8], q.v. [3] Tech., § 20; appositive to *mazdā*, q.v.; BGA, voc., § 60. [4] Aspect, § 27; dat. of possession. [5] Dat. of possession. [6] Aspect, § 37. [7] Objective gen., depending on *xšaθrəm*, q.v. [8] Virtue; i.e., the power to possess the human virtues represented in Ah. by the aspects of justice and piety. [9] Objective gen., depending on *vahmāi*; i.e., of piety, justice, etc. [10] Virtue; cause; BGA, p.n. [11] Objective gen., depending on *xšaθrəm*; tech., § 80.

3 ā vō [1] gəuš.ā həm.yantū yōi vō [1] šyaoθanāiš [2] sārəntē
ahurō [3] ašā [4] hizvå [5] uxδāiš [6] vaŋhəuš manaŋhō [7] Y. 51
yaēšąm [8] tū [9] paouruyō mazdā [10] fradaxštā ahī

4 kuθrā ārōiš ā fsəratuš kuθrā mərəždikā axštaṯ [1]
kuθrā yasō hyən ašəm [2] kū spəntā [3] ārmaitiš [4]
kuθrā manō [5] vahištəm kuθrā θwā xšaθrā [6] mazdā [7]

5 vīspā tā pərəsąs yaθā ašāṯ [1] hačā gąm [2] vīdaṯ
vāstryō šyaoθanāiš [3] ərəšvō hąs huxratuš [4] nəmaŋhā [5]
yə dāθaēibyō [6] ərəš.ratūm [7] xšayąs ašivå čistā

3. Let your [1] ears attend those-who unite-themselves with your [1] deeds [2]. Ahura [3] (unites himself) with justice [4] of speech [5], with words [6] of good purpose [7], (qualities) of which [8] thou [9], first-of-all, through wisdom [10], art the teacher.

4. Where shall recompense for suffering, where shall mercy, exist [1]? Where shall be those-attaining justice [2]? Where (is) beneficent [3] piety [4]? Where the best purpose [5]? Where thy dominions [6], O wise-one [7]?

5. (I am) asking all these-things (and) how, in accordance with justice [1], he shall obtain the cow [2], (he) the herder, upright in deeds [3], being of-good-will [4], through veneration [5] (of) him-who, controlling the two-rewards, has promised a righteous-judge [7] to the wise [6];

3: AiW 150, 1563, 982. [1] I take as referring to Z's hearers, whom he now addresses with a brief exhortation. [2] Assoc., depending on *sārəntē*, cf. 49.9[4]. [3] I take as nom. sg., subject of verb to be supplied from *sārəntē*; AiW 286 med., as voc. dual with *ašā*; cf. § 61. [4] Virtue; assoc., as in n. 2; BGA, voc., § 61. [5] Lit.: 'of the tongue', cf. 45.1[5]. I follow the reading of NA, against AiW 1563, *hizvā*, parsing it as subjective gen., coordinate with *vaŋhəuš manaŋhō*. For form, cf. Jn., Av. Gr., § 273. [6] Assoc., as in n. 2. [7] Virtue; subjective gen.; BGA, p.n. [8] I take as referring to *ašā* and to *vaŋhəuš manaŋhō*. [9] By a sudden change of address, Z turns from the people to Ah. [10] Aspect, § 22; means; BGA, voc., § 55.

4: AiW 1027, 1269, 544. [1] 3rd sg. with neu. pl. subject, *mərəždikā*, AiW 1175; AiW 1602 med., s.v., wrongly explains as 3rd pl. [2] Aspect, § 27; equivalent to Paradise. [3] Tech., § 81. [4] Aspect, § 37; equivalent to Paradise. [5] Aspect, § 31; equivalent to Paradise. [6] Aspect, § 34; equivalent to Paradise; cf. § 33 fin. [7] Adj., § 23.

5: AiW 1319, 1068, 242. [1] Virtue; BGA, p.n. [2] Cf. 44.6, 50.2. [3] Spec. [4] Tech., § 71. [5] Means. [6] Tech., § 74. [7] I.e., Z, cf. 31.2, 33.1, 44.16.

6 yə̄ vahyō vaŋhə̄uš dazdē yasčā hōi vārāi rādaṯ
ahurō xša0rā [1] mazdå [2] aṯ ahmāi akāṯ ašyō
yə̄ hōi nōiṯ vīdāitī apə̄mē aŋhə̄uš urvaēsē

7 dāidī mōi yə̄ gąm tašō apasčā urvaråsčā
amərətātā [1] haurvātā [1] spə̄ništā [2] mainyū [3] mazdā [4]
təvīšī [5] utayūitī [5] manaŋhā [6] vohū sə̄nŋhē

8 aṯ zī tōi [1] vaxšyā mazdā [2] vīdušē [3] zī nā mruyāṯ
hyaṯ akōyā drəgvāitē [4] uštā [5] yə̄ ašəm [6] dādrē
hvō zī mą0rā šyātō yə̄ [7] vīdušē [3] mravaitī

6. who gives the better than good (to) him-whosoever shall conform to his will, (namely) Ahura the wise [2], through (his) dominion [1], but the worse than bad to him who shall not honor him, at the last turning-point of the world.

7. Give me, O-thou-who didst create the herd, and the waters, and the plants, (and) immortality [1] (and) welfare [1], by the most beneficent [2] spirit [3], O wise-one [4], (give me) moral-strength [5] (and) perseverance [5] through good purpose [6] at the judgment.

8. Then indeed, for thee [1] I will declare, O wise-one [2] — for a man may speak for him-who-knows [3] — that a threat-of-evil to the wicked-man [4] (should be) according to the desire [5] (of) him-who has clung to justice [6]. Indeed, this prophet (is) rejoiced, who [7] speaks for him-who-knows [3].

6: AiW 1520 f., 1320, 1535. [1] Aspect, § 34; means; BGA, c.n. [2] Adj., § 23.

7: AiW 645, 1576. [1] Tech., § 66; acc. in dual dvandva compound. [2] Tech., § 81. [3] Tech., § 78; means. [4] Adj., § 23. [5] Tech., § 68; acc. in dual dvandva compound. [6] Virtue; means; BGA, p.n.

8: AiW 1193, 47, 1716. [1] After Gdn., Lb. 333, and according to Bthl.'s earlier opinion, AF 2.5, I take as dat. of personal pronoun; AiW 619 fin., s.v. *ta-*, as acc. dual neu. of demonstrative. [2] Adj., § 23. [3] Non-tech., § 79; BGA takes in the sense which I have designated 'tech.' [4] Tech., § 26. [5] Against AiW 417 med., I take as adverbial. Here, as in the eight other Gāthic occurrences, I find the adverbial translation both easy and natural, and can see no point in transferring to the earlier period, for this one passage, a use which is, otherwise, confined to the LAv. In favor of my translation, cf. 46.4, 50.3, where he who brings harm to the *drəgvant-* is to be commended and rewarded. [6] Virtue; BGA, p.n. [7] I.e., 'to speak'. The relative introduces a causal clause modifying *šyātō*.

9 yąm xšnūtəm rānōibyā då θwā āθrā[1] suxrā mazdā[2] **Y. 51**
ayaŋhā[1] xšustā aibī ahvāhū daxštəm dāvōi
rāšayeŋ̊hē[3] drəgvantəm[4] savayō[5] ašavanəm[4]

10 aṯ yə̄ mā nā marəxšaitē anyāθā ahmāṯ[1] mazdā[2]
hvō dāmōiš drūǰō[3] hunuš tā[4] duždå[5] yōi həntī
maibyō zbayā ašəm[6] vaŋhuyā ašī[7] gaṯ.tē

9. What reward thou shalt give to the two-parties, by thy red fire[1] through wisdom[2], (and) by the flowing metal[1] — set a mark (thereof) upon (men's) souls, to harm[3] the wicked-man[4], to benefit[5] the just-man[4].

10. And what(ever) man shall seek-to-destroy me otherwise than thus[1], O wise-one[2], he is a son of the creation of wickedness[3], therefore[4] ill-disposed[5] (towards) those-who exist. For myself I invoke (thy) justice[6] to come with a good reward[7].

9: AiW 1523, 737, 1527. [1] Means. [2] Aspect, § 22; means; BGA, voc., § 61. [3] With de Harlez, and with Gdn. Lb. 333, I see a final force in this dat. infinitive. Z's prayer is that the coming trial by fire and molten metal may begin to show its ultimate effect on the wicked and on the just, even in this life. Jn., JAOS 15.lix, commenting on this stanza, says 'Z seeks for revelation', and he compares *daxštəm dāvōi* with *daxštəm dātā*, 34.6. BGA seems to take the infinitive as appositive to *daxštəm*. [4] Tech., § 26. [5] Tech., § 80. Loc. infinitive with final mg. of dat., Rt. § 515; cf. n. 3.

10: AiW 138, 1831, 757, 489. [1] BGA, Anm., explains as referring to the evil spirit, the reference being indicated by a gesture, but EZ 385[7] questions the likelihood of this explanation and follows Gdn., Lb. 333[5], in taking as referring to a human heretic, perhaps Grehma. Both interpretations seem open to criticism, since, in either instance, the implication is that the individual referred to may destroy Z without incurring the stigma of belonging to the creation of wickedness. Haug took the phrase *anyaθā ahmāṯ* as adverbial, 'von dieser Stelle anderswohin'. Bleeck-Spiegel has 'except that', and adds a note, 'except in case I belong to the wicked'. My own interpretation is similar to, though not identical with, that of de Harlez, who follows the tradition: 'd'une autre manière que (selon la justice)'. With him, I take *ahmāṯ* to refer to the manner, not the potential agent, of destruction. In the preceding stanza, Z speaks of the trial by fire and molten metal. He, like all men, must pass through this test, and must run his risk of destruction, but if he be destroyed otherwise than thus, i.e., according to Ah.'s design, it can be only by the hand of the wicked. Cf. 33.11, 48.9, for indications that Z was, at times, not entirely sure of his own ultimate destination. [2] Adj., § 23. [3] Tech., § 26. [4] Cause. [5] Non-tech., § 83. [6] Aspect, § 27. [7] Assoc.

11 kə̄ (vā) urvaθō spitamāi zaraθuštrāi nā mazdā [1]
kə̄ vā ašā [2] āfraštā kā [3] spəntā [4] ārmaitiš [5]
kə̄ vā vaŋhəuš manaŋhō [6] ačistā magāi [7] ərəšvō

12 nōiṯ tā [1] īm xšnāuš vaēpyō kəvīnō [2] pərətō zəmō
zaraθuštrəm spitāməm hyaṯ ahmī urūraost aštō
hyaṯ hōi īm čaratasčā aodərəščā zōišənū vāzā

13 tā [1] drəgvatō [2] marədaitē [3] daēnā [4] ərəzaoš haiθīm
yehyā urvā xraodaitī činvatō pərətå ākå [5]
xᵛāiš šyaoθanāiš [6] hizvasčā [7] ašahyā [8] nąsvå paθō

11. [Either] what man (is) a friend to Spitāma Zarathushtra, O wise-one [1] ? Or who has taken-counsel-for-himself through justice [2] ? With whom [3] is beneficent [4] piety [5] ? Or what upright-man is intent upon the gift [7] (which comes from) good purpose [6] ?

12. For this [1] (reason) not pleasing-to him (was) the kavi's [2] wanton at the gate of winter, to Zarathushtra Spitāma, (namely) that he prevented (his) stopping in that (place) when his two-horses both came to it and (were) shivering with cold.

13. So [1] the conscience [4] of the wicked-man [2] shall destroy-for-itself [3] the reality of the straight (path); his soul shall suffer at (the time of) the judgments [5] at the bridge of the separator, because of its deeds [6] and (because of) having departed from the tongue's [7] path of ustice [8].

11 : AiW 1537, 999, 336, 356. [1] Adj., § 23. [2] Virtue; cause; BGA, p.n., means. [3] Assoc. [4] Tech., § 81. [5] Virtue; BGA, p.n. [6] Virtue; subjective gen.; BGA, p.n. The gift of faith presupposes good purpose on the part of the recipient. [7] Tech., § 76.

12 : AiW 1323, 1417. [1] Cause; points forward to the *hyaṯ*-clause in pāda 4; cf. zSP 6; BGA omits. [2] Tech., § 69.

13 : AiW 353, 533, 309, 1815. [1] Cause, i.e., for sins like those mentioned in stanzas 10 and 12. [2] Tech., § 26. [3] NA has *-tī*. [4] Tech., § 72. [5] Tech., § 67. I take as acc. pl., used as an adverbial expression of time, Rt. § 439, against AiW 309, s.v., which calls it abl.; but, in *ā*-stems, the abl. is replaced by the gen., Jn. Av. Gr. § 245, and the gen. *-å̄* is rare, having been replaced in the pAr. period by *-āiās*, Rt. § 324 fin. [6] Cause. [7] I take as gen., seeing here the same thought as that at 50.6 [5]. AiW 1815, s.v., n. 6, explains as loc. sg., used for instr., and receiving same treatment in sandhi as does gen. of like formation. [8] Virtue; subjective gen.; BGA, p.n.

14 nōiṯ urvāθā [1] dātōibyascā karapanō [2] vāstrāṯ [3] arəm [4] **Y. 51**
gavōi ārōiš ā səndā xᵛāiš šyaoθanāiščā [5] sənghāiščā [5]
yə̄ iš sənghō [6] apəməm drūjō [7] dəmānē ādaṯ

15 hyaṯ mīždəm zaraθuštrō [1] magavabyō [2] čōišt parā
garō dəmānē ahurō mazdå [3] jasaṯ pouruyō
tā [4] və̄ [5] vohū manaŋhā [6] ašāičā [7] savāiš [8] čəvīšī

16 tąm kavā [1] vīštāspō magahyā [2] xšaθrā [3] nąsaṯ
vaŋhəuš padəbīš [4] manaŋhō [5] yąm čistīm ašā [6] mantā
spəntō [7] mazdå [8] ahurō aθā nə̄ [9] sazdyāi [10] uštā

14. To the decrees [1] and laws of pasturage [3], the karapans [2] (are) not submissive [4]. For (their) harm to the herd, fulfill, on account of both their deeds [5] and (their) doctrines [5], the sentence [6] which, at-the-last, shall place them in the abode of wickedness [7].

15. What reward Zarathushtra [1] has promised to those-having-the-gift [2], (this) in the house of song Ahura the wise [3] has first attained. With that [4], indeed [5], have I provided-myself by (my) good purpose [6] and by the salvation [8] of justice [7].

16. This (doctrine) the kavi [1] Vīshtāspa has attained by the power [3] of the gift [2], by the paths [4] of good purpose [5], the doctrine which, through justice [6], the beneficent [7] wise [8] Ahura devised. (*People*:) Fulfill [10] it thus for us [9], according to desire.

14: AiW 188 f., 334, 1560, 1575 f. [1] For form and construction, cf. AiW 1543 f., s.v. [2] Tech., § 69. [3] Abl. for gen., cf. 31.15 [5], 46.5 [3]. [4] Cf. AiW 188, s.v. [5] Cause. [6] Attracted from acc. by position in relative clause. [7] Tech., § 26.

15: AiW 1111, 494, 442. [1] Here, as in stanzas 11 and 12, and elsewhere, Z speaks of himself in the 3rd person. [2] Tech., § 76. [3] Adj., § 23. [4] Means, referring to *mīždəm*. [5] I take as emphatic particle, AiW 1418; BGA, as possessive gen., but cf. § 50. [6] Virtue; means; BGA, p.n., instr. used as voc., § 56. [7] Virtue; dat. for subjective gen., Rt. § 468. [8] Means; pl. form of abstract noun, Rt. § 420; tech., § 80.

16: AiW 1109, 598, 1569. [1] Tech., § 69. [2] Tech., § 76; subjective gen. [3] Virtue; means. [4] Means, i.e., 'by way of the paths'; BGA, assoc. [5] Aspect, § 31; equivalent to Paradise; cf. 34.12. [6] Aspect, § 27; means; BGA, assoc. [7] Tech., § 81. [8] Adj., § 23. [9] I take the last pāda to be the prayer of the people that they may be enabled to do as Vīshtāspa has done. [10] Imperative use of infinitive, Rt. § 703.

17 bərəxδąm mōi fərašaoštrō hvō.gvō daēdōišt kəhrpəm
daēnayāi [1] vaŋhuyāi yąm hōi išyąm dātū [2]
xšayąs mazdå [3] ahurō ašahyā [4] āždyāi [5] gərəzdīm [6]

18 tąm čistīm [də]ǰāmāspō hvō.gvō ištōiš [1] x^{v}arənå
ašā [2] vərəntē taṯ xšaθrəm [3] manaŋhō [4] vaŋhəuš [5] vīdō
taṯ mōi dāidī ahurā hyaṯ mazdā [6] rapən tavā [7]

19 hvō [1] taṯ [2] nā [1] maidyōi.måŋhā [3] spitamā [3] ahmāi [4] dazdē
daēnayā [5] vaēdəmnō [6] yə ahūm [7] išasąs aibī
mazdå [8] dātā [9] mraoṯ [10] gayehyā [11] šyaoθanāiš [12] vahyō [13]

17. (*Z*:) The treasured form of a good conscience [1] has Frashaoshtra Hvōgva promised to me, which, dear to himself, let him give [2]. Let the powerful, the wise [3] Ahura cause-(her-)to-attain [5] entrance [6] to justice [4].

18. This doctrine Jāmāspa Hvōgva, distinguished for his power [1], chooses-for-himself, because of (his) justice [2]. This dominion [3] the sharers of good [5] purpose [4] (choose for themselves). Grant this to me, O Ahura, that they may get-support from thee [7] through wisdom [6].

19. (*People*:) This [1] man [1], together with Maidyōimaongha [3] Spitāma [3], has established this [2] for us [4]. According to (his) conscience [5], the initiate [6], who (is) striving for life [7], has revealed [10], by the law [9] of wisdom [8], the better-thing [13] in respect to the deeds [12] of life [11].

17: AiW 673, 378, 344. [1] Tech., § 72; dat. for gen., Rt. § 468, i.e., 'belonging to'. [2] Against BGA, I take Frashaoshtra as subject, the sense of the pāda being 'let him keep his promise'. [3] Adj., § 23. [4] Aspect, § 27; equivalent to Paradise; objective gen., depending on *gərəzdīm*. [5] After AiW 344, s.v., I take as from *aṣ-* + *ā*, but I explain it as a causative formation, made with infinitive of *dā-*, AiW 711 init., for which formation cf. Jn., Av. Gr. § 692. The infinitive is used as imperative, Rt. § 703. [6] Cf. 50.9 fin.

18: AiW 1873, 1441, 1508. [1] BGA, 'Reichtum', but, in the eight other Gāthic occurrences, it indicates abstract power, possession, acquisition. [2] Virtue; cause; BGA, p.n., assoc. [3] Aspect, § 34; equivalent to Paradise; BGA, p.n. [4] Virtue; objective gen., depending on *vīdō*. [5] NA has *vaŋuhīš*. [6] Aspect, § 22; means; BGA, voc., § 55. [7] Subjective gen., cf. 46.5, pāda 10.

19: AiW 715 f., 107, 503. [1] I take as referring to Z; BGA, as referring to Maidyōimaongha. [2] I.e., the support prayed for in the preceding stanza. [3] I take as assoc.; BGA, as voc., § 61. Aside from the tradition that this man was Z's cousin and first convert, therefore, probably, a helper, the last name suggests rela-

20 taṯ [1] və̄ [2] nə̄ [3] hazaošåŋhō vīspåŋhō daidyāi savō [1] **Y. 51**
ašəm [4] vohū manaŋhā [5] uxδā [6] yāiš [7] ārmaitiš [8]
yazəmnåŋhō nəmaŋhā [9] mazdå [10] rafəδrəm [11] čagədō [11]

21 ārmatōiš [1] nā spəntō [2] hvō čistī [3] uxδāiš [3] šyaoθanā [3]
daēnā [4] ašəm [5] spānvaṯ [6] vohū xšaθrəm [7] manaŋhā [8]
mazdå [9] dadāṯ ahurō təm vaŋuhīm yāsā ašīm

20. This [1] salvation [1], indeed [2], grant to us [3], (you being) wholly of-one-will — justice [4] (being of one will) with good purpose [5], according-to-what-has-been-said [6], with which [7] piety [8] (and) wisdom [10] (are of one will) — being worshipped with reverence [9], granting [11] support [11].

21. (*Z*:) By piety [1] a man (becomes) beneficent [2]. He by thought [3], by words [3], by deed [3], by conscience [4], increases [6] justice [5]. The wise [9] Ahura shall give (him) power [7] through good purpose [8]. For this good reward I pray.

tionship, in which case he would naturally be found among those assistants of Z, referred to in several passages, e.g., 29.11 [9]. [4] I take as dat. pl. of 1st personal, pronoun, and understand the people to be speaking in response to Z's prayer for them at the end of the preceding stanza; BGA, as dat. sg. of demonstrative, used reflexively. [5] Tech., § 72; assoc. [6] I.e., Z; tech., § 79. [7] I.e., the second; so BGA. [8] Aspect, § 22; subjective gen. [9] Assoc. [10] I take as narrative use of imperfect, against BGA's prophetic use. [11] I.e., the present; so BGA. [12] Spec.; AiW 1405, s.v. *vahyah-*, takes as instr. used for dat. [13] I.e., the salvation to be obtained through one's actions in this life; cf. next stanza, and § 80.

20: AiW 1796, 1275, 381. [1] Cf. 51.19 [13]. [2] I take as emphatic particle, AiW 1418; BGA, as gen. pl. of enclitic pronoun. [3] The people continue to speak in this stanza, cf. 51.19 [4]. [4] Aspect, § 27. [5] Aspect, § 31; assoc. [6] I.e., elsewhere, e.g., 28.8 init.; assoc. [7] Assoc., referring to *ašəm* and *vohū manaŋhā*. [8] Aspect, § 37. [9] Assoc. [10] Aspect, § 22. [11] An echo of Z's prayer, 51.18 fin.

21: AiW 1616, 544, 1288. [1] Virtue; gen. for abl., expressing cause, Rt. § 483. [2] Tech., § 81. [3] Means. AiW 598, s.v. [1] *čištay-*, calls it equivalent to *manaŋhā*. [4] Tech., § 72; means. [5] Virtue; BGA, p.n. [6] I follow Walde, s.v. *spatium*, in connecting with Skt. *sphāyati* 'wird feist, nimmt zu'; cf. Gdn., Stud. 129, and § 81. [7] Virtue. [8] Virtue; means, i.e., gained by the pious man's own good purpose. For the idea conveyed by the phrase *vohū xšaθrəm manaŋhā*, cf. § 33. [9] Adj., § 23.

22 yehyā [1] mōi ašāṯ [2] hačā vahištəm yesnē paitī
vaēdā [3] mazdå [4] ahurō yōi åŋharəčā həntičā
tą [5] yazāi xᵛāiš nāmənīš [6] pairičā ǰasāi vantā [7]

22. (He) whose [1] best (gift comes) to me, in accordance with (my) justice [2], in prayer, (he) the wise [4] Ahura knows [3] those-who both have been and are. Him [5] I will worship by his names [6], and will approach with praise [7].

22: AiW 1315, 499. [1] I take as referring to Ah.; BGA, as referring (collectively ?) to *tą* in pāda 5. For sg., § 48c. [2] Virtue; BGA, p.n. [3] I take this line as a tribute to Ah.'s omniscience, but as without any special significance; cf. 45.7. [4] Adj., § 23. [5] Acc. pl., equivalent to *tāng*, BGMT 142, s.v., referring to Ah.; for pl., § 51. [6] Means. The 'names' are those of the aspects, cf. § 10. For discussion of form and syntax, § 43. My interpretation of this pāda does away with the difficulty of taking *yazāi* with men as object, EZ 388 [1]. Against the argument that the prayer *yeŋhē hātąm*, Yasna 27.15, is based on this stanza, it may be said that the later interpretation was due to a misunderstanding of the use of the pl. here. Cf. § 42, footnote 71. [7] Assoc.

Yasna 53

1 vahištā īštiš srāvī zaraθuštrahē
spitāmahyā yezī hōi dāṯ āyaptā
ašāṯ [1] hačā ahurō mazdå [2] yavōi vīspāi ā hvaŋhəvīm
yaēčā hōi [3] dabən saškən[čā] daēnayå [4] vaŋhuyå
uxδā šyaoθanāčā

2 aṯ[čā] hōi [1] sčantū manaŋhā [2] uxδāiš [2] šyaoθanāiščā [2]
xšnūm mazdå [3] vahmāi ā fraorəṯ yasnąsčā
kavačā [4] vīštāspō zaraθuštriš spitāmō fərašaoštrasčā
dåŋhō ərəzūš paθō yąm daēnąm [5] ahurō saošyantō dadāṯ

53. 1. The best possession has-been-heard (as that) of Zarathushtra Spitāma, since to him, according to (his) justice [1], shall Ahura the wise [2] give blessings for all time in the good life, and (to) those-who for him [3] have practised and understood the words and deeds of the good religion [4].

2. And then for him [1] let them carry-out by thought [2], by words [2], and by deeds [2], the satisfaction of wisdom [3], and the prayers for (his) invocation, gladly, (namely) the kavi [4] Vīshtāspa, and Spitāma, (son) of Zarathushtra, and Frashaoshtra, making straight paths to (that) religion [5] of the savior which Ahura has established.

53. 1: AiW 377, 1847, 680. [1] Here, as elsewhere when governed by *hačā*, I take as a virtue, and so does Gdn., KZ 28.192; BGA, p.n. [2] Adj., § 23. [3] I.e., for Z, in response to his teaching. [4] Tech., § 72.

2: AiW 559, 1624, 724. [1] I take as in last line of preceding stanza; BGA, Anm., 'des Mazdāh'. [2] Means. [3] Aspect, § 22; objective gen., depending on *xšnūm*; BGA, as depending on *vahmāi*. [4] Tech., § 69. [5] Tech., § 72; logically the goal, depending on *paθō*, but attracted into the relative clause.

3 tāmčā tū pouručistā haēčaṯ.aspānā
spitāmī yezivī dugədrąm zaraθuštrahē
vaŋhəuš [paity]āstīm [1] manaŋhō [2] ašahyā [3] mazdåsčā [4]
taibyō dāṯ [5] sarəm [6]
aṯ [7] həm fərašvā θwā xraθwā [8] spəništā [9] ārmatōiš [10]
hudānvarəšvā [11]

4 tām [zī və] spərədā [1] nivarānī [2] yā [3] fəδrōi vīdāṯ
paiθyaēčā vāstryaēibyō aṯčā xᵛaētaovē
ašāunī [4] ašavabyō [4] manaŋhō [5] vaŋhəuš xᵛənvaṯ
haŋhuš *mąm* [6] *baduš* [6]
mazdå [7] dadāṯ ahurō daēnayāi [8] vaŋhuyāi yavōi vīspāi ā

3. And this-man, O thou Pouručistā, descendant-of-Haēcataspa, descendant-of-Spitāma, youngest of Zarathushtra's daughters, has he [5] appointed to thee for the establishment [1] of union [6] with good purpose [2], with justice [3], and with wisdom [4]. Then [7] take-counsel with thy will [8]; wisely-perform [11] the most beneficent [9] (works) of piety [10].

4. (*Jāmāspa*:) Her with fervor [1] I will love [2], that [3] she may give-honor to father, and to husband, to the herders, and also to the nobility, a just-woman [4] to the just-men [4]. The sun-possessing heritage of good purpose [5], which-has-bound [6] me [6] (to itself), shall the wise [7] Ahura give to (her) good conscience [8], for all time.

3: AiW 1728, 840 f., 1000, 1825. [1] Acc. of goal, depending on *dāṯ*; cf. 44.17 [3]. NA has *-tām*. [2] Virtue; objective gen., depending on *sarəm*; BGA, p.n. [3] Cf. n. 2. [4] Cf. n. 2. [5] I.e., Z; so BGA, Anm. [6] Acc. depends on verbal noun [*paity*]*āstīm*, which, however, at 44.17 [4], governs an objective gen. [7] So BGMT, m.g., for MS *aθā*. [8] Tech., § 71; assoc. [9] Tech., § 81. [10] Virtue; subjective gen. [11] For *hudānū-varəšvā*, cf. AiW 1825, s.v., n. 3; *hudānū* tech., § 83.

4: AiW 1362, 1416, 1768, 1265. [1] Assoc. [2] So Gdn., KZ 28.192. BGA has 'convert', but it seems unlikely that Z's daughter would be still unconverted. For a criticism of AiW 1362, and for still another translation, cf. AW 1911.31. [3] Means; antecedent is clause in preceding pāda. [4] Tech., § 26. [5] Aspect, § 31; equivalent to Paradise; BGA, c.n. [6] I follow here the reading and interpretation of R. G. Kent, LANGUAGE 4.108. NA has *mām bāduš*. [7] Adj., § 23. [8] Tech., § 72.

5 sāxᵛəṇī vazyamnābyō kainibyō mraomī **Y. 53**
xšmaibyāčā vadəmnō məṇčā ī [mąz]dazdūm
vaēdō.dūm daēnābīš [1] abyastā ahūm yə
vaŋhəuš manaŋhō [2]
ašā [3] və anyō ainīm vīvəṇghatū taṯ [4] zī hōi [5]
hušəṇəm aŋhaṯ

6 iθā ī haiθyā [1] narō aθā ǰənayō
drūǰō [2] hačā rāθəmō [3] yəmə spašuθā frāidīm
[drūǰō] āyesē [hōiš piθā] tanvō parā
vayū.bərədubyō duš.xᵛarəθəm nąsaṯ xᵛāθrəm
drəgvō.dəbyō [4] [də]ǰīṯ.arətaēibyō anāiš [1] ā manahīm
ahūm mərəngəduyē

7 aṯčā və mīždəm aŋhaṯ ahyā magahyā [1]
yavaṯ āžuš zrazdištō būnōi [2] haxtayå [2]
para[čā] mraočąs aorā[čā] [3] yaθrā [4] mainyuš [5] drəgvatō [6]
anąsaṯ parā
ivīzayaθā magəm [1] təm aṯ və vayōi aŋhaitī apəmem vačō

5. (*Z* :) Instructions to marrying maidens do I speak, addressing-myself to you also, (young men,) and do ye keep (them) in mind. Learn-to-know them with (your) consciences [1], in zeal-for the life which (is that) of good purpose [2]. Let each-one of you emulate another-one in justice [3], for this [4] shall be easily-acquired for him [5].

6. Thus, indeed, truly [1] (it is), O men, thus, O women. What advantage you perceive in an adherent [3] of wickedness [2], it shall be taken from (his) person. For those-crying-woe (there shall be) bad-food. Bliss shall depart from the right-despising wicked [4]. Thus [1] do you destroy-for-yourselves the spiritual life.

7. And then yours shall be the reward of this gift [1], so-long-as most devout zeal (is) in the heart [2] of the wedded-pair [2], that [4], shrink-

5 : AiW 1345, 96, 136, 1839. [1] Tech., § 72; means. [2] Virtue ; predicate gen. [3] Virtue ; spec. [4] I.e., justice. [5] I.e., for him who strives after it.

6 : AiW 1761, 64, 1614, 1289, 1359, 1145. [1] Assoc., used adverbially. [2] Tech., § 26. [3] For form, cf. AiW 1522, s.v., n. 1. [4] Tech., § 26; dat. of disadvantage.

7 : AiW 1188, 344, 1192, 1056, 1688, 1359. [1] Tech., § 76. [2] I follow Gdn., KZ 28.193. For comment on BGA, cf. EZ 389³. [3] Assoc., used adver

8 anāiš [1] ā dužvarəšnaŋhō dafšnyā həntū
zahyāčā vīspåŋhō xraosəntąm upā
huxšaθrāiš [2] ǰəhərąm [xrūnərąmčā] rāmąmčā āiš [3] dadātū [4]
šyeitibyō vīžibyō
īratū [4] īš dvafšō hvō dərəzā [5] mərəiθyaoš mazištō
mošučā astū

9 dužvarənāiš [1] vaēšō rāstī tōi narəpīš arəǰīš [9]
aēšasā [də]ǰīṯ.arətā pəšō.tanvō
kū ašavā [2] ahurō [3] yə īš ǰyātəuš həmiθyāṯ vasə.itōišča
taṯ [4] mazdā [5] tavā [6] xšaθrəm [7] yā [8] ərəžəǰyōi dāhī
drigaove vahyō

ing away, downwards [3], the spirit [5] of the wicked-man [6] may fade away. Dismiss this gift [1], then for you woe shall be the last word.

8. Thus [1] let those-of-evil-works be deceived and left-in-the-lurch, let them all cry out. Through good-rulers [2] let him [4] give death (to them) and peace from them [3] to the rejoicing villagers. Let him [4] inflict pain on them, he, the greatest, by the bond [5] of death, and let it be soon.

9. With those-of-evil-creed [1] belongs corruption. They (are) desirous-of the annihilation of the worthy [9], (they) the right-despising, the body-forfeiting. Where (is) the just [2] lord [3] who shall send them rom life, from motion-at-will? This [4] (is) the power [7] from thee [6] through wisdom [5], by which [8] thou shalt give to the right-living weakling the better (portion).

bially, AiW 43, s.v. [4] So EZ, l.c. [5] Exact use doubtful; cf. § 78. [6] Tech., § 26.

8: AiW 681, 534, 607 f., 764, 1177. [1] As at 53.6 [1]. [2] Means. [3] Spec. [4] I.e., Ah., cf. BGA, Anm. Cf. epithet *mazištō* in pāda 9, with its use in pāda 2 of 45.6. [5] Means.

9: AiW 1521 f., 34, 293, 1106, 777 f. [1] Assoc. [2] Tech., § 26. [3] C.n., § 19. [4] I.e., the power of the just lord. [5] Aspect, § 22; means; BGA, voc., § 55. [6] Subjective gen. [7] Virtue. [8] Means. [9] NA has *raǰīš*.

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